

¶ Certayne Sermons appoynted by  
the Quenes Maiestie,  
to be declared and read,  
by all Persones, vicars, and  
Curates, euery Sondag and  
holy daye, in theyr Churches:  
And by her Graces aduyse  
perused & ouersene, for  
the better vnderstan-  
dyng of the simple  
people.

Printed in partes,  
according as is men-  
tioned in the booke  
of Commune  
prayers.

Anno. 15. D. A. 15.

Cum privilegio Regie  
Maiestatis.



**A Table of the Sermons**  
concerned in this present  
volume

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Onsydering howe necessary it is, that the worde of GOD, which is the onely foode of the soule, and that moste excellent lyght that we muste walke by, in this our moste daungerous pilgrimage, should at all conuenient tymes be preached vnto the people, that therby they may bothe learne theyr duetie towarde God, theyr Prynce, and theyr neighbours, accordyng to the mynde of the holy ghoſte, expreſſed in the ſcriptures: And also to auoyde the manifolde enormities, whiche hearetofoze by false doctrine, haue crepte into the Church of God: and howe that all they whiche are appoynted ministers, haue not the gyft of preaching, sufficiently to instruct the people, which is comyncted vnto them, whereof great inconueniences myght ryle, and ignorance styll be mayntayned, yf some honeste remedye be not speedely founde and prouyded. The Quenes moste excellent Maieſtie, tenderynge the soule health of her louyng subiectes, and the quietynge of theyr consciences, in the chiefe and pryncypall poyntes of Christian Religion, and wyslyng also by the true setting forth, and pure declaring of Gods word, which is the principall gyde and leader vnto all godlynnesse and vertue, to expell and drage away, as well all corrupt, vicious, and vngodly luyng, as also erroneous and poplous doctrines, tending to supersticion and Idolatry: hath by charge vnto her moste honourable counsaillours, for her discharge in this behalfe, caused a booke of ceremonies, which heretofore was sette forth by

make lounge Brother, a Prince of mosse worthy  
 memorye Edward the fyrst, to be prynced a newe,  
 wherein are conteyned certayne wholsome and  
 godly exhortacions, to moue the people to honour  
 and worshippe almyghty God, and diligently to  
 serue hym, euery one accor dyng to theyr degree,  
 state, and vocation. All whiche Homelies her  
 Maiestie commaundeth and straghtly chargeth  
 all persons, bycarg, curates, and all other hauyng  
 spirituall cure, euery Sonday and holy day in the  
 pere, at the ministeryng of the holy communion, or  
 if there be no Communion ministred that day, yet  
 after the Gospell and Crede, in suche order and  
 place as is appoynted in the booke of Common  
 prayers, to reade and declare to theyr paryshyo-  
 ners playnely and distinctly one of the sayde Ho-  
 melies in such order as they stande in the booke,  
 except there be a Sermon according as it is inioyn-  
 ed in the booke of her hyghnesse Iniunctions, and  
 then for that cause onely, and for none other, the  
 reacyng of the sayde Homelye to be differred vnto  
 the next Sonday or holy day folowyng. And whē  
 the foresayde booke of Homelies is read ouer, her  
 Maiesties pleasure is, that the same be repeated  
 and read agayne, in such lyke sort, as was before  
 prescribed. Furthermore, her hyghnesse commaun-  
 deth, that notwithstandinge this order, the sayde  
 Ecclesiasticall persons shall reade her Maiesties  
 Iniunctions at such tymes and in suche order as  
 is in the booke thereof appoynted. And that the  
 Lordes prayer, the Articles of the fayth, and the  
 ten commaundementes, be openly readde vnto the  
 people, as in the sayde Iniunctions is specified,  
 that

that all her people of what degree or condicion  
euer they be, maye learne howe to Inuocate and  
call vpon the name of Godde, knowe what duetie  
they owe both to God & man: So that they maye  
pray, belieue, and worke accordyng to know-

ledge whyle they shall lyue heare, and

after this lyfe be with him that

with his blood hath bought

vs all. To whom with

the father and the

holy ghost, be

al honoꝝ

and glory for euer.

AME.

A. iii.

The profit  
of holie  
Scripture.



The per-  
fection of  
holie scrip-  
ture.

The kno-  
wledge of  
holie scrip-  
ture is ne-  
cessary.

For whom  
the know-  
ledge of  
holie scrip-  
ture is  
sweete and  
pleasant  
Who be  
enemies  
to holie  
scripture.

In spe-  
ciall  
revelation  
of  
holie  
scripture.

For a Christian man there can be  
nothing eyther more necessary or  
profitable, then the knowledge of  
holie scripture: forasmuch as in it  
is conteyned Gods true word, set-  
ting forth his glory, & also mans  
duetie. And there is no trueth nor

doctrine necessary for our iustification, and ever-  
lastyng saluation, but that is (or may be) drawen  
out of that fountaine and wel of trueth. Therefore  
as manye as be desyrous to enter into the ryght  
and perfect way vnto God, must apply theyr myn-  
des to knowe holie scripture, without the whiche  
they can neyther sufficiently knowe God and his  
wyll, neyther theyr office & duetie. And as drynke  
is pleasaunt to them that be drye, and meate to  
them that be hungry: so is the readyng, hearyng,  
searchyng, and studyng of holie scripture, to them  
that be desirous to knowe God, or them selues, &  
to do his wyll. And theyr stomaches onely, do loth  
and abhorre the heauenly knowledge and foode of  
Gods worde, that be so drowned in worldly vani-  
ties, that they neyther fauour God, nor any god-  
lynesse: for that is the cause why they desyre such  
vanities, rather then the true knowledge of God.  
As they that are sicke of an ague, whatsoeuer they  
eate or drynke (though it be neuer so pleasaunte)  
yet it is as bitter to them as wormewood, not for  
the bitternesse of the meate, but for the corrupte  
and bitter humour that is in theyr owne tongue  
& mouth: such so is the sweetenesse of Gods worde,  
bitter:

bitter; not of it taste, but onely vnto the that haue  
theyr myndes corrupted with longe custome of  
sinne, and loue of this worlde. Therefore, forsaking  
the corrupt iudgement of fleshely men, which care  
not, but for theyr carthasse, let vs reuerently heare  
and reade holpe scriptures, whiche is the foode of  
the soule. Let vs diligently search for the well of  
lyfe, in the bookes of the newe and olde Testament,  
and not runne to the stythyng puddels of mennes  
tradicions, deuyed by mans imaginacion, for our  
iustification and saluacion. For in holy scripture  
is fully conteined, what we ought to do, and what  
to eschewe, what to beleue, what to loue, & what  
to loke for at Goddes handes at length. In those  
bookes we shall fynde the father from whom, the  
sonne, by whom, and the holy ghost, in whom, all  
thynges haue theyr beyng and keepyng vp, and  
these thre persons to be but one God, and one sub-  
staunce. In these bookes we may learne to knowe  
our selues, howe vile and miserable we be, and al-  
so to knowe God, howe good he is of him selfe, and  
howe he maketh vs and all creatures parttakers  
of his goodnes. We may learne also in these bookes  
to knowe Gods wyll and pleasure, inmuch as (for  
this present tyme) is conuenient for vs to knowe.  
And (as the great clerke and godly preacher saint  
John Chrysostome sayth) what so euer is required  
to saluacio of man, is fully conteyned in the scrip-  
ture of God. He that is ignorant may there learne  
and haue knowledg: he that is harde hearted,  
an obstinate synner, shall there fynde exhorting  
tormentes (prepared of Gods iustice) to make hym  
afrayde, and to moue hym or soften hym. He that is

In this  
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holy  
scripture

The holy  
scripture  
is a full  
ent. Doct  
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saluacion  
What  
thynges  
we may  
learne  
of the  
holy  
scripture

apprehe

oppressed with miserie in this worlde. Shall there  
 sende reliefe in the promises of euerlasting lyfe, to  
 his great consolacion & comfort. He that is wound-  
 ed by the deuyl vnto death, shall sende there me-  
 dicine, whereby he maye be restored agayne vnto  
 health. If it shall requyre to teache any trueth, or  
 reprove false doctrine, to rebuke any vice, to com-  
 mend any vertue, to geue good counsaile, to com-  
 fort or to exhort, or to do any other thing requisite  
 for our saluacion, al those thynges (saith S. Chri-  
 stostome) we may learne plentifully of the scripture.  
 There is (saith Iulgentius) abundantly inough,  
 both for men to eate, & children to sucke. There is,  
 whatsoeuer is mete for all ages, & for all degrees  
 and sortes of men. These bookes therefore ought to  
 be much in our handes, in our eyes, in our eares,  
 in our mouthes, but most of al in our heartes. For  
 the scripture of God is the heavenly meate of our  
 soules, the hearyng & heping of it, maketh vs bles-  
 sed, sanctifieth vs, and maketh vs holy, it turneth  
 our soules; it is a lyght lantarne to our feete, it is  
 a sure, stedfast, and euerlastyng instrument of sal-  
 uacion: it geueth wisdom to the humble & lowe-  
 ly hartes: it comforteth, maketh glad, chereth, and  
 cherisheth our conscience: it is a more excellent ie-  
 well or treasure, then any golde or precious stone.  
 it is more swete then hony or hony combe, it is cal-  
 led the best parte, whiche Marye dyd chose, for it  
 hath in it euerlastyng comfort. The wordes of ho-  
 ly scripture be called woordes of euerlasting lyfe:  
 for they be Goddes instrument, orderyed for the  
 same purpose. They haue power to tourne the  
 rough Gods promise, & they be effectuall, through  
 Gods

What scrip-  
 ture might  
 refresh suf-  
 ficient doc-  
 trine for  
 all degrees  
 and ages.  
 Math. xiii  
 Luke. xii  
 John. xvi  
 1. Cor. xiv

What co-  
 modities  
 and pro-  
 fits, the  
 knowlede  
 of holpe  
 scripture  
 bringeth.

Luke. x.  
 John. vi.  
 Coloss. iii



wordes kindred. (being receiued in a faythfull  
heart) they haue euer an heavenly spiritual wor-  
king in them: they are liuely, quicke, & myghty in  
operacion, & sharper then any two edged sword,  
and pierceth through, euen vnto the deuyding a-  
sonder of the soule, and the spirite, of the ioyntes,  
and the marrow. Christ calleth hym a wyle buyder,  
that buildeth vpon his worde, vpon his lute and  
substantiall foundacion. By this worde of God,  
we shalbe iudged: for the worde that I speake,  
(saith Christ) is it, that shall iudge in the last day.  
Perchancepeth the worde of Christe, is promised  
the loue and fauour of God, & that he shalbe the  
dwelling place or temple of the blessed Trinite.  
This worde, whosoever is diligent to reade, and  
in his heart to print that he readeeth, the great af-  
fection to the transitory thynges of this worlde,  
shalbe minished in hym, & the great desyre of hea-  
uently thynges (that be therein promised of God)  
shall increase in hym. And there is nothyng that  
so much strengtheneth our faith, & trulle in God,  
that so much kepereth by innocencye, and purenes  
of the heart, and also of our ward godly lyfe & con-  
uersation, as continual reading and recording of  
Gods worde. For that thing, which by continual  
use of reading of holy scripture, and diligent lear-  
nyng of the same is deeply printed, and growen  
in the hart, at length turneth almost into nature.  
And moreover, the effect & vertue of Gods worde  
is, to illuminate the ignorant, and to geue more  
lyght vnto them, that saythfully and diligently  
reade it, to comfort theyr heartes, and to direct  
them to perfourme that, whiche of God is com-

1. Mc. xiii.  
1. Mar. i.  
1. Cor. xii.  
1. John. v.

the most  
in reading  
goddess  
worde.

1. Mat. v.  
1. Mat. xxi.  
1. Cor. xiii.  
What the  
carnall  
hates, the  
agnomance  
of goddes  
worde  
hates.

moumed. It teacheth patience in all aduersities  
in prosperitie humblenes: what honoure is due  
vnto God, what mercy and charitie to our neigh-  
bour. It geueth good counsell in all doubtfull  
thynges. It sheweth of whom we shall looke for  
ayde and helpe in all perilles, and that God is the  
ouly geuer of victory in all battayles, and tempta-  
tions of our enemies, bodely and ghostly. And  
in reading of Gods word, he most profiteth not a  
wayes, that is most ready in turning of the booke  
or in saying of it without the booke, but he that  
is moſte turned into it, that is most inspired with  
the holy ghost, most in his heart a life altered and  
chaged into that thing, which he readeth: he that  
is dayly lesse and lesse proude, lesse wrathfull, lesse  
couteous, a lesse desirous of worldely and bayne  
pleasures: he that daily (forsaking his old victour  
lyfe) increaseth in vertue more and more. And so  
be sooth, there is nothing that more maintaineth  
godlynes of the mynde, & driueth away vngodly-  
nes, then doth the continuall reading or hearing  
of Gods worde, if it be ioynd with a godly mynde,  
and a good affection, to knowe and folowe Gods  
will. For without a single eye, pure entent, and  
good mynde, nothing is allowed for good before  
God. And on the other syde, nothing more dar-  
keneth Chryſte and the glorie of God, nor  
dryngeth in more blindenesse and all  
hyndes of byces, then doth the  
ignozaunce of Gods  
worde.

The

The second part of the Sermon  
of the holy Scripture.

**I**n the first part of this Sermon,  
which exhorteth to the knowledge  
of holy Scripture, was declared what  
fore the knowledg of the same is  
necessary and profitable to al men.  
And that by the true knowledg &  
vnderstanding of scripture, the moſte necessarye  
payntes of our duettie towarde God & our neigh-  
bours, are also knowen. Nowe as concerning the  
same matter, you shall heare what followeth. If  
we professe Christe: why be we not ashamed to be  
ignorant in his doctrine? Seeing that every man  
is ashamed to be ignorant in that learning, which  
he professeth. That man is ashamed to be called a  
philosopher, which readeth not the booke of phi-  
losophye: & to be called a lawyer, and Astronomer,  
or a phisician, that is ignorant in the booke of law,  
Astronomie and Phisicke. How can any man the  
say that he professeth Christ and his religion, if he  
wyl not applye him selfe (as far forth as he can or  
may conveniently) to reade & heare, & so to knowe  
the booke of Christes gospel & doctrine. Although  
other sciences be good, & to be learned, yet no man  
can deny, but this is the chiefe, & vasseth all other  
incorparably. what excuse shall we therefore make  
(at the last day before Christ) that delight to reade  
or heare mens phantasies and inventions, more  
then his moſte holy gospel: & wyl spende no time  
to do that, which chieflye (about all things) we  
shoulde do, & wyl rather reade other booke, then  
that, for the which we ought rather to studie.

What er-  
rors arise  
from the  
knowledge  
of goddes  
word.  
The first.

The second.

The third.

The fourth.

bing of all other thinges, Let vs therefore applye  
our selues, as farre fourth as we can haue time &  
leisure, to knowe Gods word, by diligent hearing  
and reading thereof, as many as profess Gods name  
haue faith & trust in him. But they that haue no  
good affection to Gods worde (to colour this their  
faulst) alleage commonly, two wayne & layned excu-  
ses. Some go about to excuse them by their owne  
frailenes & fearefulnes, saying that they dare not  
reade holy scripture, least through their ignorance  
they should fall into any error. Other pretend that  
the difficultie to vnderstand it, & the hardnes ther-  
of is so great, that it is meete to be read onely of  
clerkes & learned men. As touching the first: igno-  
raunce of Gods word, is the cause of all error, as  
Christ him selfe assured to the Saducees, saying  
that they erred, because they knewe not the scrip-  
ture. How should they then eschue error, that wil  
be styl ignorant? And how should they come out  
of ignorance, that wyll not reade nor heare that  
thyng, which should geue the knowledge? He that  
now hath most knowledge, was at the first igno-  
rant, yet he forbare not to reade, for feare he should  
fall into error: but he diligently read, least he should  
remaine in ignorance, & through ignorance, in  
error. And if you wil not knowe the truth of God  
(a thing most necessary for you) least you fall into  
error, by the same reason you may then lye still, &  
neuer goe, least (if you go) you fall in the mire: nor  
eate any good meate, least you take a surfeit, nor  
sowe your corne, nor labour in your occupation,  
nor vs your merchandise, for feare you lose your  
seed, your labour, your stocke, & so by that reason,  
it

it

it shoulde be best for you to lye idly, & neuer to  
take in hand to do any manner of good thing, lest  
peradventure some euyl thing may chaunce ther  
of. And if you be a fraage to fal into error, by rea  
ding of holy scripture, I shall shewe you how you  
may reade it without daunger of error. Reade it  
humbly with a meke & a lowly heart, to thintent  
you may glorifie God, & not your selfe, with the  
knowledge of it: & reade it not without daily pray  
ing to God, that he would direct your reading to  
good effect: & take vpon you to expounde it no fur  
ther, then you can plainly vnderstand it. for (as  
S. Augustine saith) the knowledge of holy scrip  
ture, is a great, large & a high palace, but the doore  
is very low: so that the high & arrogant man, can  
not run in, but he must stoope lowe, and humble  
him selfe, that shall enter into it. presumption &  
arrogancy, is the mother of all error: & humilitie  
needeth to feare no error. for humilitie wyl onely  
search to know the truth, it wyl search, and wyl  
bryng together one place with an other: & where  
it ca not find out the meaning, it wyl pray. it wyl  
aske of other that know, & wyl not presumptuous  
ly & rashly define any thing, whiche it knoweth  
not. Therefore the humble man may searche any  
truth boldly in the scripture, without any dan  
ger of error. And if he be ignorant, he ought the  
more to reade & to search holy scripture, to bryng  
hym out of ignorance. I say not nay, but a man  
may prosper with only hearing, but he may much  
more prosper, with both hearing & reading. whiche  
haue I saide, as touching the feare to reade, the  
rough ignorance of the person. And concerning

Woe vnto  
him that  
causeth  
himselfe  
without  
perill, the  
holy scrip  
ture is  
be read.





we reade once, & misse of chaunce, a hinderhande let-  
 ter be not seale so, but styl continue readyng,  
 praying, ashyng of other, & so by styl knocking (at  
 the last) the doore shall be opened, as S. Augustine  
 saith. Although many thynges in the scripture  
 be spoken in obscure misteries, yet there is nothing  
 spoken vnder dark misteries in one place, but the  
 selfe same thyng in other places, is spoken more  
 familiarly and playnely, to the capacite both of  
 learned and vnderstanden. And those thynges in the  
 scripture that be playne to vnderstande, and ne-  
 cessary for saluacio, euery mans duetie is to learn  
 them, to ppynt them in memory, and effectualy  
 to exercise them. And as for the darke misteries, to  
 be contented to be ignorant in them, vntyll such  
 tyme as it shall please God to open those thynges  
 vnto hym. In the meane season, yf he lacke e-  
 ither aptnes or oportunitie, God wyll not impute  
 it to his folly: but yet it behoueth not, that such  
 as be apt, shoulde set asyde readyng, because some  
 other be vnapt to reade: neuerthelesse, for the  
 hardenes of such places, the reading of the wholo  
 ought not to be set aparte. And briesely to con-  
 clude, (as S. Augustine saith) by the scripture,  
 all men be amended, weake men be strengthened,  
 and stronge men be comforted. So that surely,  
 none be enemies to the readyng of Gods worde,  
 but such as either be so ignorant, that they know  
 not how whollsome a thing it is: or els be so sicke,  
 that they hate the most comfortable medicine, that  
 should heale them: or so begodly, that they would  
 wishe the people, still to continue in their vniuersall  
 and ignorance of God.

A good  
 rule for  
 vnderstand-  
 yng of  
 scripture.

No man to  
 receiue  
 from the  
 knowledge  
 of godhead  
 till.

What per-  
 sons woulde  
 haue igno-  
 rance to  
 continue.

The holie  
 scripture  
 is one of  
 gods chief  
 benefites.



bynde, and of his condemnation to death  
euerlastyng, by his owne synne.

**H**e holy Ghost, in wrytyng the holy scrip-  
ture, is in nothyng more diligent, then  
to put down mans vaine glory and pride,  
whiche of all vices is mooste vniuersally  
grafted in all mankind, euen fro the first infectio  
of our firste father Adam. And therefore we reade  
in many places of scripture, many notable lessons  
against this olde rooted vice, to teache vs the mooste  
commendable vertue of humilitie, how to knowe  
our selues, & to remembre what we be of our sel-  
ues. In the booke of Genesis, almighty god geueth  
vs all a title & name in our great graunde father  
Adam, whiche ought to warne vs all, to consyder  
what we be, wherof we be, from whence we came  
& whether we shal, sayinge thus: in the sweate of  
thy face, shalt thou eate thy bread, til thou be tur-  
ned again into the ground, for out of it wast thou  
taken, in as much as thou art dust, & into dust shalt  
thou be turned again. Here (as it were in a glasse)  
we maye learne to knowe our selues, to bee but  
ground, yeaerth & ashes, & that to earth and ashes,  
we shall returne.

Also the holy patriarche Abraham, byd we re-  
member this name & title, dust, earth, and ashes,  
appoynted and assigned by God, to all mankind,  
and therefore he calleth hymselfe by that name,  
when he maketh his earnest prayer for  
Sodom. And we reade, that Iudas, Peter, and  
Pier, with other holy men, and apostles,  
did by the same name, and sheweth  
and alleth bypon theyr heales.

Isay. lvi.

Esa. xl.

Job. xlii.

let their sinfull luying. They called and cryed to  
God for help and mercy, with such a ceremonie of  
lacke cloth, dust, & ashes, that thereby they might  
declare to the whole world, what an humble and  
lowely estimation they had of them selves, & how  
well they remembred they: name and tytle afore-  
sayde, they: byle corrupt frayle nature, dust, earth,  
and ashes. The booke of wisdome also wylling to  
pull do wne our proude stomakes, moueth vs dili-  
gently to remember our mortal and earthly gene-  
racion, which we haue all of hym that was fyrste  
made; & that all men, as well kynges as subiectes  
come into this worlde, and go out of the same in  
lyke sort: that is, as of our selues ful miserable, as  
we may dayly see. And almighty God commaunded  
his Prophet Esai, to make a proclamacion, & crye  
to the whole worlde: and Esai asking, what shal I  
crye: The Lorde answered: crye, that all fleshe is  
grasse, & that all the glorie thereof, is but as the  
floure of the field: when the grasse is withered, the  
floure falleth away, when the wynd of the Lorde  
bloweth vpon it. The people surely is grasse, & whi-  
che drieth vp, & the floure sadeth away. And the  
holy Prophet Job, hauing in him selfe great expe-  
rience of the miserable & sinfull estate of man, do-  
eth open the same to the worlde, in these wordes:  
Man (saith he) that is borne of a woman, luying  
but a short tyme, is full of manifolde miseries: he  
springeth vp lyke a floure, & sadeth agayne, vany-  
shyng away as it were a shadow, & neuer continu-  
ing. And doest thou iudge it meete (saith he) that  
thyne eyes vpon such a one, & to bring  
ment with the: who can make man  
cleane

cleare, that is conceived of an uncleane seed: & all  
men of they? euilnes & naturall prones be so uni-  
uersally gene to sinne, that (as the scripture saith) Ge. 1. 26  
God repented that euer he made man. And by sinne  
his indignacio was so much prouoked against the  
world, that he drowned all the worlde with flood  
flud (except Doe him selfe & his little household). It  
is not without greate cause, that the scripture of  
God, doth so many tymes call all men here in this  
world by this word, earth. O thou earth, earth,  
earth, saith Ieremy, heare the word of the Lorde, Ier. xiii.  
This our right name, calling, & title, earth, earth,  
earth, pronounced by the Prophet, sheweth what  
we be in dede, by whatsoeuer other stile, tytle or  
dignitie, men do call vs. Thus he plainly named  
vs, who knoweth best, both what we be, & what  
we ought of right to be called. And thus he setteth  
vs forth, speaking by his faithfull Apostle S. Paul: Rom. iii.  
al men, Jewes and Gentiles, are vnder sinne: ther  
is none righteous, no not one: there is none that  
vnderstandeth, ther is none that seeketh after god,  
they are al gone out of the way, they are all vnpro-  
fitable: there is none that doth good, no, not one:  
their throte is an open sepulchre, with their tonges  
they haue bled craft & deceit, the popson of serpen-  
tes is vnder their lippes, they? mouth is ful of cur-  
syng & bytternes, their fete are swift to shed blood,  
destruction & wretchednes are in their wayes, and  
the way of peace, haue they not knowen: ther is no  
fere of god before their eyes. And in another place  
S. Paule writeth thus: God hath wrapped al na-  
cions in vnbefiele, that he might haue mercy on al.  
The scripture shutteth vp al vnder synne, that the

1370. xiiii

Mathe. 1.

Mathe. 111.

1. John. 1.  
1. 10. 11.

Eccl. 11.

promised by the faith of Iesus Christ, should be ge-  
uen vnto the that beleue. So. Paule in many pla-  
ces painteth vs out in our colours, calling vs the  
children of the wrath of god, whē we be borne: say-  
ing also that we cannot thinke a good thought of  
our selues, much lesse can we say wel, or do wel of  
our selues. And the wise man saith in the booke of  
Prouerbes, the iust man falleth seue times a day.  
The most tried & approued man Job, feared at his  
wozkes. So. John & Baptist, being sanctified in his  
mothers wōbe, & prayled before he was borne, be-  
yng called an Aungell, a great before & lord, fylled  
euen from his birth with the holy gost, & preparer  
of the way for our sauior Christ, & commended of  
our sauior Christ, to be more then a prophet, & the  
greatest that euer was borne of a woman: yet he  
plainely grauntech that he had nede to be washed  
of Christ, he worthely extolleth and gloriifieth his  
lord and master Christ, & humbleth himself, as bri-  
worthy to unbuckle his shoes, & getteth al honor &  
glory to god. So doth. So. Paule both oft & euident-  
ly confesse himself, what he was of himself, euer ge-  
uing (as a most faithfūl seruant) al praise to hys  
master & sauior. So doth blessed S. John the Eua-  
gelist, in & name of himself, & of al other holy men  
(he thei neuer so iust) make this open confession: if  
we say we haue no synne, we deceiue our selues, &  
the truth is not in vs: If we knowlege our synnes  
God is faythfull & iust, to forgeue vs our synnes,  
and to cleanse vs from all vnrightheousnes: yf wee  
say, we haue not synned, we make him a lyer, and  
his word is not in vs, wherfore the wise man in &  
booke, called Ecclesiastes, maketh this true & gene-  
rall



full confession of his sinnes: but hee saith not a word  
 of the earth: that doth good, & sinneth not. And. p. 111. m.  
 And is ashamed of his sinne, but not to confesse his  
 sinne. How oft, how earnestly, & lamentably doth  
 he desire gods great mercy, for his great offences,  
 & that god would not enter into iudgement with  
 him: And againe, how wel weigheth this holy man p. 111. m.  
 his sinnes, when he confelleth that they be so ma-  
 ny in numbre, & so hid, & harde to vnderstand, that  
 it is in maner impossible to knowe, utter, or num-  
 bre them: wherfore he hauing a true, earnest, and p. 111. m.  
 depe contemplacion & consideracion of his sinnes  
 & yet not comming to the bottome of them, he ma-  
 keth supplicacion to God, to forgiue him his pri-  
 uy, secret, hid sinnes: to the knowledge of & which  
 he cannot attaine vnto. He weigheth ryghtly hys  
 sinnes from the original roote, & spring head, per-  
 ceuving inclinacions, prouocaciōs, stirrings, sin-  
 ginges, buddes, brastices, dregges, infectiōs, tasses,  
 telynges, & sentes of them, to continue in him still.  
 wherfore he saith: marke and beholde, I was con- p. 111. m.  
 ceined in sinnes: he saith not sinne, but in the plu-  
 rall number, sinnes, forasmuch as out of one (as  
 fountayne) springeth all the reste. Oure sauoure  
 Christ saith: there is noue good, but god: and that p. 111. m.  
 we can do nothing that is good, without him, no:  
 no man can come to the father but by him. He co-  
 maundeth vs all to saye, that we be vnprofytable  
 seruauntes, when we haue don al that we can do.  
 He preferreth the penytent Publycan, before the p. 111. m.  
 proude, holy, & glorious Pharisey. He calleth him-  
 selfe a phisicyn, but not to them that be whole,  
 but to them that be sicke, & haue neede of his salu-  
 tion.

agat. xii.

agat. xii.

to knowe our selues sinners, and to aske righte-  
ousnes and deliuerance from al euyls, at our hea-  
uently fathers hande. He declareth that the finnes  
of our owne heartes, do defyle our owne selues. He  
teacheth that an euill word or thought, deserueth  
condemnation, affirminge that we shall geue an  
accounte for euery idle worde. He saith he came  
not to saue, but the shepe that were utterly lost, &  
cast away. Wherefore some of the proude, iust, leu-  
ned, wise, perfect, and holy Pharisees, were saved  
by him, because they iustified them selues, by their  
counterfeit holynesse, before men. Wherefore (good  
people) let vs beware of such hipocrisie, vaine glo-  
ry, and iustifying of our selues.

### **The seconde part of the Sermon** of the miserie of man.



**D**o as much as the true knowledge  
of our selues, is verie necessarye to  
come to the right knowledge of God.  
ye haue hearde in the laste readyng,  
ho we humbly all godly mē, alwayes  
haue thought of them selues: and so  
to thynke and iudge of them selues, are taught of  
God they creator, by his holy worde. For of ours  
selues, we be crabtrees, that can brynge forth no  
apples. We be of our selues of suche earth, as can  
brynge forth but weedes, nettles, brambles, hy-  
pers, cockle and darnell. Our frutes be declared in  
the v. Chapter to the Galathians. We haue nep-  
tyen falsch, charitie, hope, patience, chastite, no-  
any

any thing els that good is, but of God. & therefore  
these vertues be called there, the fruites of the ho-  
ly ghost, & not the fruites of man. Let vs therefore  
acknowledge our selues before God (as we be in  
deede) miserable and wretched sinners. And let vs  
earnestly repent, and humble our selues heartely, &  
crys to God for mercie. Lett vs all confesse with  
mouth and heart, that we be full of imperfecti-  
ons. Let vs knowe oure owne woothes, of what  
imperfeccon they be, and then we shall not stand  
foolishly, and arrogantly in our owne conceits,  
nor chalenge any part of Iustification, by our me-  
rites or woothes. For truely, there be imperfecti-  
ons in our best woothes: we doe not loue God so  
much as we are bounde to do, with all our heart,  
mynde, and power: we do not feare God so much  
as we ought to do: we do not pray to Godde, but  
with greate and manye imperfections: we geue,  
forgiue, beleue, liue, and hope vnperfectly: we  
speake, thynke, and do vnperfectly: we fight a-  
gaynst the deuill, the worlde, and the fleshe, vnper-  
fectly. Let vs therefore not be ashamed to confesse  
plainly, our state of imperfeciō: yea, let vs not be  
ashamed to confesse imperfeciō, euen in all oure  
otone best woothes. Let none of vs be ashamed to  
say with holy S. Peter: I am a sinful mā. Let vs  
al say with the holy Prophet Dauid: we haue sin-  
ned with oure fathers, we haue done amisse, and  
dealt wickedly. Let vs al make ope confessiō with  
the prodigall sonne, to our father, & say with him,  
we haue sinned against heauen & before thee O fa-  
ther, we are not worthy to be called thy sons. Let  
vs al say, with holy Dauid: O Lord our God, be  
merciful vnto vs.

at least by a little shame and confusion, and to  
thee, righteousness: we haue sinned, we haue doen  
wickedly, we haue behaued our selues vngodly, in  
all thy righteousness. Let vs all saye with the holy  
Prophet Daniel: O lord, righteousness belongeth  
to thee, vnto vs belongeth confusion, we haue sin-  
ned, we haue bene naughty, we haue offended, we  
haue fled from thee, we haue gone backe from all  
thy preceptes and iudgements, So we learne of al  
good men in holy scripture, to humble our selues:  
and to exalte, extol, praise, magnify, & glorify God.

Thus we haue heard, howe euyl we be of our  
selues: howe, of oure selues, and by our selues, we  
haue no goodnes, helpe, nor saluacion: but contra-  
ry wise, sinne, dampnation, & death euerylastyng:  
whiche, yf wee depely weigh and conside, we shal  
the better vnderstand the great mercy of God, and  
howe our saluacion commeth onely by Christ, for  
in our selues (as of our selues) we fynde nothing,  
wherby we may be deliuered from this miserable  
captiuitie, into the which we were caste, through  
the enuy of the deuyl, by breakinge of gods com-  
maundement, in our first parente Adam. We are  
all becomeuncleane, but we all are not able to  
cense our selues, nor to make one another of vs  
cleane: we are by nature, the chyldre of gods wrath,  
but we are not able to make our selues the chyldre  
and inherytours of gods glory. We are shepe that  
runne astraye, but we cannot of oure owne pow-  
er, come agayne to the shepfold, so great is our im-  
perfection and weakenesse. In our selues therfore  
maye not we glorie, whiche (of our selues) are no-  
thing but sinfull: Neither we maye reioyce in any  
worthes

workes that we do, which all be so imperfect and  
impure, that they are not able to stand before the  
righteous iudgement seate of God, as the holy pro-  
phet Dauid saith: Enter not into iudgement with  
thy seruaut (O Lord) for no man that liueth shall be  
founde righteous in thy syght. To God therefore  
must we flee, or els shall we neuer fynd peace, rest,  
a quietnes of conscience in our heartes. For he is  
the father of mercies, and God of all consolation.  
He is the lord with who is plenteous redemption.  
He is the God which of his own mercy saueth vs,  
and setteth out his charitie and exceeding loue to-  
wardes vs, in that at his owne voluntarie good-  
nes, when we were perished, he saued vs, & prouy-  
ded an euerlastyng kyngdome for vs. And all these  
heauenly treasures, are geuen vs, not for our own  
deserts, merites, or good dedes, which of our selues  
we haue none, but of his mere mercy freely. And  
for whose sake: Truly for Iesus Charys sake, that  
pure & vndefyled lambe of God, He is that dearely  
beloued sone, for whose sake god is fully pacified,  
sacrificed, & set at one with man. He is the lambe of  
God, which taketh away the synnes of the world,  
of whom onely it may be truly spoken, that he doth  
all thinges well, & in his mouth was founde no  
craft nor subtiltie. Done but he alone may say the  
prince of the worldes came, and in me he hath no-  
thing. And he alone may say also: whiche of you  
shall reprove me of any fault? He is that vniuersall and  
euerlastyng priest, which hath offered himselfe  
for all, vpon the altar of the crosse, and with that  
one oblation, hath made perfect for euermore, those  
that are sanctified. He is the alone mediator betwixt  
vs and God.

Psalm. cxxxviii.

11. Cor. i.

Psalm. cxxxviii.

John. i.

1. Pet. ii.

John. i.

John. viii.

John. viii.

John. i.

D. I.

twene

twene God and man, which payed our ransome  
to God, with his owne blood, and with that hath  
he cleansed vs all from sinne. He is the Physician  
which healeth all our diseases. He is that saui-  
our, which sauerh his people fro all theyr sinnes.  
To be short, he is that flowyng, and moſte plente-  
ous fountayne, of whose fulnesse all we haue re-  
ceiued. For in hym alone, are all the treasures of  
the wiſedome and knowledge of God hydden. And  
in hym, and by hym, haue we from God the father  
all good thynges petyernyng eyther to the body or  
to the soule. O howe much are we bounde to this  
our heauenly father, for his great mercies, which  
he hath so plenteouſly declared vnto vs, in Chriſt  
Jeſu our Lorde and ſauſour: what thankes wor-  
thy and ſufficient can we geue to hym? Let vs all  
with one accord, burſte out with ſoyfull voyces,  
euer praiſyng & magnifyyng this lorde of mercy,  
for his tender kindneſſe & good to vs in his deare-  
ly beloued ſonne, Jeſus Chriſt our Lorde.

Pytherto haue we heard what we are of oure  
ſelues: hereby ſinfull, wretched and damnable: a-  
gayne we haue heard, howe that of oure ſelues,  
& by our ſelues, we are not able, eyther to thinke  
a good thought, or worke a good dede, ſo that we  
can fynde in our ſelues no hope of ſaluacion, but  
rather whatſoener maketh vnto our deſtruction.  
Agayne we haue heard the tender kindneſſe and  
great mercy of God the father towarde vs, and  
howe beneficial he is to vs, for Chriſtes ſake, with  
out our merites or deſertes, euen of his owne mere  
mercy and tender goodneſſe. Nowe, howe  
the exceeding great mercies of God, let abroade



in Christ Iesu for us, be obtayned; and so we we  
be deliuered from the captiuitie of synne, death,  
and hell, it shall more at large (with Gods helpe)  
be declared in the next Sermon. In the meane  
season, yea and at al tymes, let vs learne to know  
our selues, our frailtie and weaknesse, without  
any craling or boasting of our owne good deedes  
and merites. Let vs also knowledg the exceeding  
mercy of God towards us, and confesse, that as  
of our selues cometh all euill and damnacion  
so lyke wyse of hym, cometh all goodnesse and  
saluacion, as God hym selfe saith, by the Prophet  
Dre: O Israell, thy destruction cometh of thy  
selfe, but in me onely is thy helpe and comfort. If  
we thus humbly submit our selues in the sight of

Or. 111

God, we may be sure, that in the tyme of his

visitacion, he will lyke vs by into the  
kingdome of his dearely beloued

Sonne Christ Iesu our Lord;

to whom with the fa-

ther and the holy

good, be all

honor and

glory for

uer.

**Amen.**

**Ps.**

...byd by oner ...  
 ...time and daye ...  
 ...



Can all men be sinners, and of-  
 fendours agaynst God, & breakers of  
 his lawe and commandementes,  
 therfore can no manne by his owne  
 actes mooves and dedes: (some they  
 neuer so good) be iustified, and made  
 righteous before God: but every man of necessity  
 is constrained to seeke for an other righteousness,  
 or iustification, to be received at Gods owne han-  
 des: that is to saye, the forgiveness of his finnes  
 and trespasses, by such thynges as he hath offer-  
 ed. And this iustification or righteousness, which  
 cometh by Gods mercy, & Christs merites,  
 embasted by faith is taken, accepted, and allow-  
 ed of God, for our perfecte and full iustification.  
 For the more full and certaynly herest, it is our  
 partes and dute, first to remember the greate  
 mercye of God, howe that (all the worlde beinge  
 wrapped in sinne, by breaking of the lawe) God  
 sent his onely sonne our saviour Christ, into this  
 worlde, to fufyll the same for vs: and by shedynge  
 of his moste precious blood, to make a sacrifice  
 and satisfaction, or (as it may be called) amendes  
 to his fathyr for our finnes: to assuage his wrath  
 & indignation conceyued agaynst vs for the same.  
 In so much that infanten beinge baptised, and dy-  
 ing in theyr infantye, are by this sacrifice washed  
 from theyr synnes, brought to Gods favour, and  
 made his children, and inheritoris of his kyng-  
 dome of heauen. And they which in act or dede do  
 sinne

27.112

... in ...  
 ... of ...  
 ...

None after they baptisme, when they continue  
gayne to God vntaigredly, they are like wiffe wor-  
shed by this sacrifice from they sinnes, in such  
sort, that there remaineth not anye spot of filth,  
that shalbe imputed to they damnation. This is  
that iustification by righteounes, which S. Paul  
spealeth of when he saith: no man is iustified by  
the workes of the lawe, but freely by faith in Je-  
sus Christ. And againe he saith: we beleue in Je-  
su Christ, that we be iustified freely by the faith of  
Christ, and not by the workes of the lawe, because  
that no man shall be iustified by the workes of the  
lawe. And although this iustification be free, yet  
conspect it cometh not to freely but to us, that  
there is no ransome payde therefore at all. But  
how may man reason be alledged, reasoning at  
ter this fashion: If a ransome be payde for our  
redemption, then is it not geuen vs freely: for a  
prisoner that payeth his ransome, is not let goe  
freely, for if he go freely then he goeth without ran-  
some, for what is it els to go freely, then to be let  
at libertie without payment of ransome. This  
reason is falsified by the great wisdom of God, in  
this history of our redemption, who hath so tem-  
pered his iustice & mercy together, that he woulde  
neither by his iustice condemn vs vnto the eter-  
nall burning captiuitie of the deuell, & his prison of he-  
rennallite, nor yet without mercy let vs by his mer-  
cie depart so cleaerly, without iustice, or payment  
of a due ransome, but with his ransome mercy  
is ioynted his iustice together, and can all together  
great mercy be the iustice, and yet the iustice  
strong can be the mercy.

Gala. 3.

Objection

his argu

In name

doct.

John 14

John 14

John 14

John 14

John 14

John 14

*Handwritten notes in the left margin, including a large initial 'A' and some illegible text.*

*Item. iii.*

*Item. i.*

*Item. ii.*

*Item. iii.*

*Item. iii.*

any ransome to be payde. or amendes to be made  
vpon our partes: which thyng, by vs had ben im-  
possible to be don. And where as it lay not in vs.  
that to do, he prouided a ransome for vs: that  
was, the most precious body & blood of his owne  
most deare & best beloued sonne Iesu Christe (who  
besides this ransome, fulfilled the lawe for vs  
perfectly. And so the iustice of God, and his mercy  
by embrace together, fulfilled the misery of our  
redemption. And of this iustice & mercy of God, knit  
together, speaketh saint Paule, in the. iii. Chapt.  
to the Romans: al haue offended & haue neede of  
glory of god, but are iustified freely by his grace, by  
redemption, which is in Iesu Christ, who God hath  
set forth to vs, for a reconciler & peace maker, thro-  
ugh faith in his blood, to shewe his righteous-  
nesse. And in the. x. Chapt. Christ is the ende of the  
lawe, unto righteousness, to every man that bele-  
ueth. And in the. viii. Chapt. that which was im-  
possible by the lawe, in as much as it was weake  
by the fleste, God sending his owne sonne, in the  
similitude of sinfull fleste, by same damned sinne  
in the fleste, & the righteousness of the lawe might  
be fulfilled in vs, which walk not after the fleste,  
but after the spirite. In these foresaid places, the  
Apostle toucheth specially three thinges, whiche  
must go together in our iustification, vpon gods  
part, his great mercy & grace, vpon Christes part,  
iustice: & is the satisfaction of Gods iustice, or the  
price of our redemption by the offering of his body,  
& shedding of his blood, with fulfilling of the lawe,  
perfectly & thoroughly: & vpon our part true & lawe-  
full faith in the merites of Iesu Christ, which getteth

not ours, but by gods working in vs. So that in  
our iustification, is not onely gods mercy & grace,  
but also his iustice, whiche the Apostle calleth the  
iustice of God, & it consisteth in paying our rani-  
some, & satisfying of the lawe, and so the grace of  
God, doth not shut out the iustice of god in our ius-  
tification, but onely shutteth out the iustice of man.  
It is to say, it shutteth out our workes, as to be merites  
of deserving our iustification. And therefore saint  
Paul declareth here nothing vpon the behalfe of  
man, concerning his iustification, but only a true  
& liuely faith, which neuerthelesse is a gift of god,  
& not mans onely worke without god. And yet it  
faith doth not shut out repentance, hope, loue,  
dread, & the feare of god, so be ioynd with faith in  
every man it is iustified: but it shutteth them out  
fro the office of iustifying. So that although they  
be as preters together in him it is iustified, yet they  
iustifie not altogether. For it faith also doth not  
shut out the iustice of our good workes, necessarily  
to be done after ward of due tie to wardes god, (for  
we are most bounden to letue god, in doing good  
deeds, commaunded by him in his holy scripture, al  
the dayes of our lyfe.) But it excludeth the so, that  
we may not do the to this entent, to be made good  
by doing of the, for all the good workes that wee  
can do be imperfect, & therefore not able to deserve  
our iustification: but our iustification doth come  
freely by the mere mercy of god: & of so great and free  
mercy, whereas al the world is not able to pay  
selues, to pay any part to wardes the: for our  
pleased our heavenly father, of his infinite mercy, to  
out any our desert of deserving, to prepare for vs

From ad. iustification

How it is  
to be ius-  
tified  
that faith  
iustifieth  
without  
workes

11. 11. 11

the moste precious Jewell of Chyldes body and  
bloud, whereby our ransome might be fully paid,  
the law fulfilled, and his iustice fully satisfied. So  
that Chyrist is now the righteounes of all them  
that truly do beleue in hym. He for them payde  
their ransome by his death. He for them fulfilled  
the lawe in his lyfe. So that now, in him, and by  
him, every true Christian man may be called a ful-  
filler of the lawe, forasmuch as that, which they  
infirmitie lacketh, Chyristes iustice hath supplied.

### The seconde part of the Sermon

#### of Salvation



E have hearde of whom all men ought  
to seke their iustification and ryghteoun-  
nesse, and haue also this ryghteounesse  
commyth vnto men by Chyristes death  
and merites. ye hearde also howe that the thyn-  
ges are required to the obtaynyng of our ryghte-  
ounesse: that is, Gods mercie, Chyristes Justyce,  
and a true and a lyuely fayth, out of the whiche  
fayth spryngeth good woorkes. Also before was  
declared at large, that no man can be iustified by  
his owne good woorkes, that no man fulfilleth  
the lawe, accordyng to the full request of the lawe.  
And saint Paule in his Epistle to the Galathians  
proueth the same, saying thus: If there had  
ben any lawe geuen, which coulde haue iustified,  
verely, ryghteounesse shoulde haue been by the  
lawe. And agayne he sayth: if ryghteounesse be  
by the lawe, then Chyriste dyed in vayne. And a-  
gain he sayth: you that are iustified by the lawe,  
are



are fallen a waile from grace. And furthermore, he  
writeth to the Ephelias, on this wise: by grace are  
ye saued through faith, and that not of your sel- Eph. ii.  
ues: for it is the gift of God, and not of workes, lest  
any man should glory. And to bee short, the summe  
of all Pauls disputacion, is this: that if iustice  
come of workes, then it commeth not of grace: And  
if it come of grace, then it commeth not of workes.

And to this ende, tendeth all the Prophetes, as S.  
Peter saith, in the tenth of the Actes: of Christ all Acts. x.  
the Prophetes (saith saint Peter) doe witnesse,  
that through his name, al thei that beleue in him,

shall receiue the remission of sinnes. And after this  
wise, to bee iustified onely by this true and liuely  
faith in Christ, speaketh all the olde and aunciente Faith onely  
iustifieth, is  
the doctrine  
of old doctors  
aucthours, bothe Grekes, and Latins. Of whom  
I will specially reherse three: Hillarie, Basill, and  
Ambrose. S. Hillarie saith these wordes plainly  
in the ix. Canon, vpon Mathe w: faith onely iusti-  
fieth. And saint Basill, a Greke aucthour, writeth  
thus: This is a perfecte and a whole reioysing in  
God, when a man auainceth not hymself for his  
owne righteousnesse, but knowledgeth hymself to  
lacke true iustice and righteousnesse, and to bee ius-  
tified by the onely faith in Christ. And Paul Paul. iii.  
(saith he) doeth glory in the contempt of his owne  
righteousnesse, and that he looketh for the righte-  
ousnesse of God, by faith.

These be the very wordes of saint Basill. And  
Saint Ambrose, a Latine aucthour, saith these  
wordes: This is the ordinance of God, that he  
whiche beleueth in Christ, should be saued without  
workes, by faith onely, frely receiuyng remission

of his tymes. Consider diligently these woordes;  
without woorkes, by faith onely, freely, we receiue  
remission of oure sinnes. What can bee spoken  
more plainely, then to saie: that freely, without  
woorkes, by faith onely, we obtayne remission of  
oure sinnes: These and other lyke sentences, that  
wee be iustified by faith onely, freely, and with-  
oute woorkes, we dooe reade of times in the moste  
beste and auncient writers. As beside Hilary,  
Basil, and saint Ambrose, befoze rehearsed: wee  
reade the same in Origene, saint Chrysostome,  
saint Cypriane, saint Augustine, Prosper, De-  
comenius, Phocius, Bernardus, Anselme, & manye  
other auctours: Greke and Latin. Neuerthelesse,  
this sentence: that we be iustified by faith onely,  
is not so meante of them, that the saied iustificynge  
faith is alone in man, without true repentaunce,  
hope, charitie, dreade and the feare of God, at any  
time and season. No; whē they say: that we be iu-  
stified frely: they meane not, that we shoulde or  
might afterward be idle, and that nothyng shoulde  
be required on our partes afterward. Neither thei  
meane not so to bee iustified withoute oure good  
woorkes, that we shoulde doe no good woorkes at all,  
lyke as shalbe more exprest at large, hereafter.  
But this sayng, that we be iustified by faith only,  
freely, and without woorkes: is spoken for to take  
a waie clerely all merite of our woorkes, as being  
ynable to deserue our iustification at Gods han-  
des, and thereby moste plainly to expresse the wea-  
kenes of man, and the goodnes of God; the grea-  
te infirmite of our selues, and the might and power

Faith alone  
howe it is so  
in vnder-  
stande.

of God: the imperfection of our owne workes, and  
the most aboundant grace of our saviour Christ.  
And therefore wholly to ascribe the merite and de-  
serving of our iustification, unto Christ onely, and  
his most precious blood sheddyng. This saith the  
holy scripture teacheth: this is the stronge rocke &  
foundation of Christian religion: this doctrine all  
olde and aunient auctours of Christes church do  
approve: this doctrine, auunceth & setteth furthe  
the true glory of Christe, and beateth downe the  
bayne glory of manne: this, whosoever denieth, is  
not to be counted for a Christian manne: not for  
a setter furthe of Christes glorie, but for an aduer-  
sary to Christe & his Gospel, and for a setter furthe  
of mannes bayne glorie. And althoughe this do-  
ctrine bee neuer so true, (as it is most true in dede)  
that we be iustified freely, without al merite of our  
owne good workes (as saint Paule doeth expresse  
it) and freely, by this lyuely and perfecte faith in  
Christe onely (as the auncient auctours vse to speake  
it:) yet this true doctrine muste be also truly vn-  
derstande, & most plainly declared, lest carnal men  
shoulde take vniustly occasion therby, to lyue car-  
nally after the appetite and will of the worlde, the  
fleshe, and the deuil. And because no man shoulde  
erre; by mistaking of this doctrine, I shal plainly  
and shortly so declare the right vnderstanding of  
the same, that no man shall iustly thinke, that he  
may therby take any occasion of carnall libertie, to  
sola in the despayre of the flesh, or that therby, any  
kinde of synne shalbe committed, or any vngodly  
lyuing the more bled, *1330*

The profite  
of the doctrine  
of faith onely  
iustifieth.

what the  
charimping  
the doctrine  
of faith onely  
iustifieth.

I declare  
of this doc-  
trine: faith  
without wor-  
kes iustifieth.

Justificatio  
in the of  
of God  
only.

cation by Christe. It is not all one thyng, the office  
of God vnto man, and the office of man vnto God.  
Justificacion is not the office of man, but of God:  
for man can not, making himself righteous by his  
owne woorkes, neither in parte, nor in the whole,  
for that were the greatest arrogancie and presump-  
cion of manne, that Antichrist could set vp against  
God: to affirme, that a manne might by his owne  
woorkes, take a waie and pounge his owne synnes,  
and so iustifie himself. But in iustificacion is the  
office of God onely, and is not a thyng, whiche we  
render vnto hym, but whiche we receiue of hym:  
not whiche we giue to hym, but whiche we take of  
hym, by his free mercie, and by the onely merites of  
his moste derely beloved sonne, our onely redeemer,  
Santour and iustifier, Jesus Christe. So that the  
true vnderstadyng of this doctrine: we be iustified  
frely by faith, without woorkes: or that we be iu-  
stified by faith in Christ onely: is not, that this our  
owne acte, to beleue in Christ, or this our faith in  
Christe, whiche is within vs, doeth iustifie vs, and  
deserue our iustificacion vnto vs (for that were to  
counte our selues, to bee iustified by some acte or  
vertue, that is within our selues:) but the true vnder-  
standing and meaning thereof is, that although  
we heare Gods woorde, and beleue it, although we  
haue faith, hope, charitee, repentaince, dread, and  
feare of God within vs; and doe neuer so many  
good woorkes thereunto: yet we must renounce the  
merite of all our saied vertues, of faith, hope, cha-  
ritie, and all our other vertues, and good deedes:  
whiche we either haue doen, shall doe, or can doe,  
as thynges that be farte to weak, and insufficient  
and

and imperfecte, to deserve remission of our synnes,  
and our iustificacion, and therefore we muste trust  
onely in Gods mercie, and that sacrifice which our  
high prieste, and saviour Christ Iesus the sonne of  
God, ones offered for vs upon the crosse, to obtaine  
therby Gods grace, and remission, as well of our o-  
riginall sinne, in Baptisme, as of all actiual sinne  
comitted by vs after our Baptisme, if we truly re-  
pent and tourne vnfaignedly to hym againe. So  
that as sainct Iohn Baptist, althoughe he were ne-  
uer so vertuous and Godly a man, yet in this mat-  
ter of forgiuing of synne, he did put the people fro  
hym, and appointed them vnto Christe, sayng  
thus vnto them: Beholde, yonder is the Lambe of Ihon. 1.  
God, which taketh away the synnes of the world:  
even so, as great and as goodly a vertue as the true-  
ly faith is, yet it putteth vs from it self, and remit-  
teth or appointeth vs vnto Christ, for to haue one-  
ly by hym remission of our synnes, or iustifi-  
cacion. So that our faith in Christ (as it  
were) saith vnto vs thus: it is not  
I, that take awaye your syn-  
nes, but it is Christ one-  
ly, and to him one-  
ly. I send you  
for that purpose, forta-  
king them all your  
good vertues,  
goodes,  
thoughtes, and workes,  
and onely puttynge  
your trust in  
Christ,

¶ C. iiii.

The



It hath bene manifestly declared vnto  
 you, that no man can fulfill the law of  
 God, and therefore by the law we are  
 condemned: whereupon it foloweth  
 necessarily, that some other thing should be re-  
 quired for our saluation, than the law: and that  
 is, a true and a lively faith in Christ, bringinge  
 forth good workes, and a life according to Gods  
 commaundementes. And also you hearde the an-  
 cient auctours minde of this sayinge, saith in  
 a hall only iustifieth vs, so plainly declared: that  
 you see, that the very true meaning of this proposi-  
 cio or saying: we be iustified by faith in Christ on-  
 ly: (according to the meaning of the old auctours  
 auctours) is this: we putte our faith in Christe,  
 that we be iustified by hym only, that we be ius-  
 tified by Gods free mercy, and the merites of our sa-  
 uiour Christe only, & by no vertue or good worke  
 of our owne, that is in vs, or that we can be able  
 to haue, or to do, for to deserue the same: Christe  
 himselfe only, being the cause meritorious therof.

Here you perceaue many wordes to bee bled to  
 auoyde contention in wordes with them that de-  
 lyght to make about wordes: and also to the we  
 the true meaning to auoyde enuyl and mis-  
 understanding: and yet peraduenture al will not  
 terme with them, that be contentious: but conten-  
 tious will cause some matter of contention, euen  
 when they haue none occasion thereto. Not with-  
 standing.

It is a comfortable & profitable way  
 to edification, & a flourish of  
 the word of God.

THE



lofly myghtes, without meane and merite, that he  
wrought all kinde of miracles, declaring himselfe  
very god: They beleue also, that Christ for our sa-  
kes suffered moste painefull death, to redeme vs  
from everlastynge death, and that he rose againe  
from death the third day: they beleue that he ascen-  
ded into heauen, and that he sitteth on the righte  
hande of the father, & at the last end of this world,  
shal come againe and iudge both the quicke and the  
dead. These articles of our sayth, the deuils be-  
leue, and so they beleue all thinges that bee wri-  
ten in the new and olde Testament to be true: and  
yet for all this sayth, they be but deuils, remaining  
still in theyr damnable estate, lackynge the very  
true Christian sayth. For the right and true Chri-  
stian sayth is: not only to beleue that holy scripture,  
and all the foresaide articles of our sayth are true,  
but also to haue a sure trust and confidence in gods  
mercifull promises, to be saued from everlastynge  
damnatio by Christ: wherof doeth solo w a louing  
heart, to obey his commaundemētes. And this true  
Christian sayth neyther anye deuill hath, nor yet  
any man which, in the outwarde profession of his  
mouth, and in his out ward receiuing of the sacra-  
mentes in cummyng to the church, and in al other  
outward apparences, seemeth to be a Christian  
manne, & yet in his liuing and deedes, doeth the  
contrayre: for he we can a manne haue that  
sayth, this sure trust and confidence in gods  
by the merites of Christ his sonne, but he is  
and he receiued in the sacrament of the  
partaker of the kingdome of heauen, and yet  
he lyueth vngodly, and denieth Christ.

These are the  
true & right  
sayth of the  
Christian

These are the  
true & right  
sayth of the  
Christian

Isa. 6.

deben: Surely, no such hingedly manne, can haue  
this faith & trust in god. for as they knowe Christe  
to be the onely sauour of the world: so they knowe  
also, that wicked men, shal not enioye the kyngdome  
of god. They knowe, that god hateth vnrightheous-  
nes, that he will destroy all those that speake by  
truelye, that those that haue done good woorkes  
(whiche can not be done without a liuely fayth in  
Christe) shall come furth into the resurrection of  
life, and those that haue doen euil, shal come vnto  
resurrection of iudgement: very well they knowe  
also, that to them that be cōtencious, and to them  
that will not be obedient vnto the trueth, but will  
obeye vnrightheousnes, shall come indignation,  
wyath, and affliction. &c. Therfore, to conclude, cō-  
sidering the infinite benefites of god, the good and  
geuen vnto vs, mercifullye without our desertes,  
who hath not onely created vs of nothing, and fro  
a piece of byle clay, of his infinite goodnes, hath  
exalted vs (as touchinge our soule) vnto his owne  
similitude and lykenesse: but also, wheras we were  
condemned to hel, and death euerlastyng, hath ge-  
uen his owne naturall sonne, being god eternall,  
immortal, and equal vnto hymselfe in power and  
gloze, to be incarnated, and to take our mortal na-  
ture vpon hym, with the infirmities of the same:  
and in the same nature, to suffer most shameful and  
painfull death for our offences: to chynce to iusti-  
fy vs, and to restore vs to life euerlastyng: so ma-  
kyng vs also his here beloued children, bretheren  
vnto his only sonne our sauour Christ, and inhe-  
ritors for euer with hym, of his eternal kyngdome  
of heauen.

These

These greate and mercifull benefites of God) yf  
they be well considered) do neyther minister vnto  
vs occasion to be ydle, and to lyue without doinge  
any good woorkes, neyther yet synneth vs, by any  
meanes, to doe rustling thinges: but contrarywyle, if  
we be not desperate persons, and our heartes har-  
der then stones, they moue vs to render our selues  
vnto god wholly with all oure will, heautes, might  
and power, to serue him in all good dedes, obeying  
hys commaundementes, duryng our lyues, to sta-  
in al thinges his glorie and honour, not our sen-  
suall pleasures and basynesse, euermore dreading  
willingly to offend suche a mercifull God and to  
tryng redemer, in word, thought, or dede. And  
saide benefites of God depely considered, moue vs,  
for hys sake also, to be euer ready to geue oure sel-  
ues to our neyghbours, and as muche as lyeth in  
vs, to studie with all our endeuour, to do good to  
every man. These be the frutes of the true saythe,  
to dooe good (as muche as lyeth in vs) to euery  
man. And aboue al thinges, and in al thinges  
to auance the glory of God, of whom one-  
ly we haue oure sanctification, iusti-  
fication, saluacion, and redempti-  
on. To whome be euer  
glorie, praisse, and ho-  
nour, worlde with.

our ende.

Amen.

f.ii.

And how to knowe if we be true lively,  
and Christian faith.



**T**he first coming unto god, (good  
Christian people) is through  
faith: whereby, (as it is de-  
clared in the last Sermon) we be  
justified before god. And lest  
any man should be deceived, for  
lacke of right vnderstandynge  
therof, it is diligently to be no-  
ted, that faith is taken in the scripture, two maner  
of wayes. There is one faith, whiche in scripture  
is called a dead faith: which bringet furth no good  
workes, but is ydle, barrain, and unfruitful. And  
this faith, by the holy Apostle, S. James, is com-  
pared to the faith of devils, which beleue god to be  
true, and trust, & tremble for feare, yet they do no  
thing well, but a euill. And such a maner of faith,  
haue the wicked & naughty christian people, which  
confesse god (as S. Paule saith) in their mouth,  
but denie him in their deedes, beeing abhorma-  
ble, & without the right faith, and to al good wor-  
kes reprobable. And this faith is a perswasio and  
beliefe in mannes heart: whereby he knoweth  
that there is a god, and agreeth vnto all trueth  
of gods most holy woordes, contented in holy Scri-  
pture. So that it consisteth onely, in belieuyng in  
the woorde of god, that it is true. And this is not  
properlye called sayther, but as he that readeth  
Cesarus Commentaries, believing the same to be  
true, hath thereby a knowledge of Cesarus lyfe,  
and notable actes, because he beleueth the history  
of Cesar: yet it is not properlye sayed that he be-  
liueth

leueth in Caesar, of whome he loatheth for no helpe,  
nor benefite: Euen so, he that beleueth that all  
that is spoken of god in the Bible, is true, and yet  
liueth so ingodly: that he can not loke to enioye  
the promises and benefites of god: although it  
may be sayed, that suche a man hath a faith and  
beliefe to the woordes of god, yet it is not proper-  
lye sayed, that he belieueth in god, or hath suche a  
faith and trust in god, whereby he may surely loke  
for grace, mercy and euerlasting life at gods hand,  
but rather for indignacion and punishment, ac-  
cording to the merites of his wicked lyfe. for as it  
is written in a booke, entituled to be of Iulianus  
Alexandrinus: for as muche as faith without wor-  
kes is dead, it is not now faith: as a dead man is  
not a man. This dead faith therefore is not the true  
and substantiall faith, which saueth soules. And  
other faiths there is in scripture, which is not as  
the foresaid faith, yble, unfruitfull, dead, but wor-  
keth by charitie (as St. Iames declareth) Gal. 5.  
which, as the other sayings saied, is called a dead  
faith. So may this be called a quicke or liuely faith.  
And this is not onely the common beleefe of the  
Articles of our saythe, but it is also a true trust  
and confidence of the mercie of god, and of his son  
Lord Iesus Christ, and a steadfast hope of all good  
thynges to be receyued at gods hand: and that al-  
though we, through infirmitie, or temptation of  
our godly enemy, do fall from hym by sinne, yet if  
we returne againe vnto hym by true contricion,  
that he will forgive and forget our sinnes, and  
his sonnes sake our Salvation. For as the apostle  
saith, we will make vs perfectours in the grace of our Lord Iesus Christ.

3. this  
faith.

Gal. 5.

The first part of the Sermon

lastyngs kyngdome, and that in the meane tyme,  
vntill that kyngdome come, he will be our protec-  
tor and defendo: in all perils and dangers, what-  
soeuer doe chaunce: and that, though sometime he  
doth sende vs sharpe aduersitie, yet that euermore  
he will be a louinge father vnto vs, correctyng vs  
for our sinne, but not withdrawing his mercy fi-  
ne the from vs, if we truste in hym, and commit  
oure selues wholly vnto hym, hang only vpon hym,  
and call vpon hym, ready to obey and serue hym.  
This is the true, lyuely, and vnfained Christian  
faith, and is not in the mouth and outward pro-  
fession onely: but it liueth, and stirreth forwardely  
in the heart. And this faith is not without hope  
and trust in God, nor without the loue of God  
and of oure neighbours, nor without the feare of  
God, nor without the desire to heare Gods worde,  
and of folowe the same in eschewing euyl, and  
doynge gladly all good woorkes.

This faith, (as saint Paule describeth it) is the  
sure ground and foundatiō of the benefices: which  
we ought to looke for and trust to receiue of God, a  
certificat and sure lookynge for them, althoughe  
they yet sensibly appeare not vnto vs. And after he  
saith, he that cometh to god, must beleue, bothe  
that he is, & that he is a mercifull rewarde of well  
doers. And nothing cometh good men vnto god  
so much, as this assured faith, and trust in hym. Of  
this faith, iiii. thinges are specially to be noted.

Firste, that this faith dothe not lye dead in the  
heart, but is liuely and fruitfull in bringyng forth  
good woorkes.

Seconde, that without it, can no good woorkes be  
done

These thinges  
are to be  
noted of  
faith.



done, that shalbe acceptable & pleasaunt to God.  
Chyd, what maner of good woorkes they be, that  
this faith doeth bring furth.

For the first, as the light cannot be hid, but will  
shew furth it selfe, at one place or other: So a true  
faith cannot be kept secret, but whē occasion is of-  
fered it will breake out, and shewe it selfe by good  
woorkes. And as the lyvinge body of a man ever  
exerciseth such thinges, as belongeth to a natural  
and liuing body, for nourishment and preservation  
of the same, as it hath nede, oportunitie & occasiō:  
even so the soule, that hath a lively faith in it, will  
be doing alway some good woorkes, which shal de-  
clare that it is liuing, and will not be occupied.  
Wherefore, when men heare in the scriptures, to  
high commendacions of faith, that it maketh vs  
to please god, to live with god, to be the children  
of god: if then they phantasy, that they be let a selfe  
fro doing al good woorkes, and may live as  
they lust, they trike with god and debaie themsel-  
ues. And it is manifest to every one, that they be farre  
from having the true and lively faith, & also farre  
fro knowledg what true faith meane. For the  
very sure and lively christian faith is, not onely to  
beleue al thynges of god which be conteyned in  
holye scripture: but also, is a true heartie trust, and  
confidence in God, that he dothe regard us: and  
that he is carefull ouer us, as the father is over  
the childe, whome he dothe love: and that he will  
be merciful unto us, for his only sonnes sake: and  
that we have our saviour Christ, our perpetuall  
advocat & priest, in whose only merites, oblation &  
suffering.

faith is the  
of good woorkes.

James 2

James 2

f. iii.

suffering.

Exhortation. We be true that our offences be continually washed and purged. Whensoever we, (repenting truly) do returne to him, with our whole hearts, readilye determininge with oure selves, through his grace, to obey & serue him, in keepinge his commaundementes, and neuer to turne backe againe to synne. Suche is the true faith that the scripture teacheth so muche commendeth, the which when it seeth and considereth what god hath done for vs, is also moued through continuall assistance of the spirit of god, to serue and please him, to keepe his fauoure, to feare his displeasure, to continue his obedient childzen, shewing thankfulness againe by obseruing or keeping his commaundementes, and that freely, for true loue chieflye, and not for dreade of punishment, or loue of temporal reward: considering how clerely, without our desertinges, we haue receiued his mercy and pardon freely.

Exhort. 11. This true faith will shewe furth it self, and can not long be idle. For as it is written: The iust man doth liue by his faith. He neyther slepeth, nor is idle, when he shoulde wake and be well occupied. And god by his prophete Jeremy saith: that he is a happy and blessed man, which hath faith and confidence in God. For he is like a tree, set by the waterside, that spreadeth his rootes aboue to reach the moynure, and beareth not heate when it cometh: his lease will be greene, and will not cease, to bring furth his fruite: Euen so, faithfull men (puttinge away all feare of aduersitie) will shewe furth the fruites of their good woorkes, as soon as occasion is offered to doo them.

Exhort. 12.

Exhort. 13.

The

**Y**e haue hearde in the first part of this ser-  
mon, that there be two kindes of faith: a  
dead and an vnfruitfull faith, and a faith  
liuely that worketh by charitie. The first  
to be vnprofitable, the second necessary for the ob-  
taining of oure saluacion: the whiche sayth hath  
charitie alwayes ioyned vnto it, and is fruitfull,  
bringyng forth all good workes. Nowe as concer-  
ninge the same matter, you shall heare what folo-  
weth. The wise man sayeth: he that beleueth in  
God, will hearken vnto his commaundementes. For  
if we do not shewe our selues faithfull in our con-  
uersation, the faith whiche we pretende to haue,  
is but a fained faith: because the true Christian  
faith, is manifestly shewed by good liuing, and not  
by wordes onely, as saint Augustine saith: good  
liuing cannot be separated from true faith, which  
worketh by loue. And Saint Chrysostome sayth:  
faith of it selfe is ful of good workes, as sone as a  
man doth beleue, he shalbe garnished with them.  
Howe plentyful this faith is of good workes, and  
how it maketh the worke of one man more accep-  
table to god then of another: S. Paule teacheth at  
large in the. xi. chap. to the Heb. saying that faith  
made the oblation of Abel better, then the obla-  
tion of Cain. This made Noe to builde the arche.  
This made Abraham to forsake his countrey, and  
all his frendes, and to go into a far countrey, there  
to dwel among straungers. So did also Isaac and  
Jacob: depending or hanging only of the helpe and  
trust, that they had in God. And whē they came to  
the

Libro de fin  
et operibus  
Cap. 11.

**Termo de**  
**lege et fide,**

Beech, w.  
 Birch, w.  
 Birch, h.  
 Birch, g.  
 Birch, p.

the countrey, which god promised the, they would  
build no cities, towne, nor houses, but liued like  
straungers in tents, that might euery daye be re-  
moued. Their trust was so much in god, that they  
set but litle by any worldly thing, for that god had  
prepared for the, better dwelling places in heauen,  
of his own foundaion & building. This faith made  
Abraham ready at gods commaundements: to of-  
fer his owne sonne & heire Isaac: whome he loued  
so wel, and by whom he was promised to haue in-  
numerable issue: among the which, one shoulde be  
borne, in whome all nations shoulde be blessed: tru-  
sting so much in god, that though he were slaine,  
yet that god was able by his omnipotent power,  
to raise him fro death, and persourne his promise.  
He mistrusted not the promise of god, although vn-  
to his reason, euery thing seemed contrary. He bele-  
ued herely, & god would not forsake him in dearth,  
& famine, that was in the countrey. And in al other  
daungers that he was brought vnto, he trusted e-  
uer & god would be his god, & his protectour, & de-  
fendour, whatsoeuer he sawe to the contrary. This  
faith wrought so in the heart of Moses, that he re-  
fused to be taken for kinge Pharaos his daughters  
sonne, & to haue great inheritance in Egypt: thin-  
king it better with the people of god, to haue affli-  
ction & sorow, then with naughtie men, in sinne to  
liue pleasauntly for a time. By faith, he cared not  
for the threatning of king Pharaos, for his truste was  
so in God, that he passed not of the felicitie of this  
worlde, but looked for the reward to come, in heaue,  
settinge his heart vpon the inuisible god, as if he  
had seene him euery present before his eyes. By faith  
the

gene. xii.  
hebre. xii.

Exod. ii.

Exod. xxi.  
Exod. xxi.  
Exod. xxi.  
Exod. xxi.

the childre of Israel passed through the red sea. By  
saythe, the walles of Hierico, fel downe withoute  
stroke: and many other wonderful miracles haue  
ben wrought. In all good men, that heretofore  
haue beene, sayth hath brought furth theyr godd  
workes, and obteyned the promyses of God.

Exod. xii.  
Iosue. vi.

sayth hath stopped the Lions mouthes: sayth hath  
quenched the force of fyre: sayth hath escaped the  
swordes edges: sayth hath geuen weakē me  
strength: victoꝝ in battail, ouerthrowen the ar-  
mies of infideles, rayled the dead to lyfe: sayth hath  
made good men to take aduertitie in good part:  
some haue ben mocked and whipped, bounde and  
cast in prison: some haue lost all theyr goodes and  
liued in great pouertie: Some haue wandered in  
mountaines, hilles, and wilderness: some haue ben  
racked, some starue, some stoned, some sawen, some  
rent in pieces, some headed, some bent without  
mercy: and would not be deliuered, because they  
loved to rise again, to a better state.

Daniel. iii.  
Daniel. iii.

All these fathers, martyrs, and other holy men,  
(whom S. Paul spake of) had theyr faith fully  
stedd in God, wherall the world was against them.  
They did not onely knowe god to be the Lord, ma-  
ker and gouernour of al men in the world: but also  
they had a special confidence and trust, that he was  
a would be their god, theiꝝ comforter, theiꝝ helper,  
maintainer, and defender. This is the Christian  
faith, whiche these holy men had, & we all ought  
to haue: And although they were not named Chris-  
tians, yet was it a good faith, that they had,  
for they looked for all benefites of god the father,  
through the merites of his sonne Iesus Christ.

John

Col.

now

now doe. This difference is betwene them and us  
for they looked when Christ should come: and we  
in the time when he is come. Therefore saith Augu-  
stin: the time is altered & chaunged, but not the  
faith. For we haue both one faith in one Christ.  
The same holy goste also that we haue, had they.  
S. Paule for as the holy Gost dooeth teach  
vs to trust in God, and to call vpon him as our fa-  
ther: so did he teache them to say, (as it is written)  
Thou lord, art our father and redeemer, & thy name  
is without beginning, and euerslasting. God gaue  
them then grace to be his children; as he doth vs  
now. But now by the comming of oure sauour  
Christe; we haue receiued more abundantly the  
grace of god in our heartes, wherby we may con-  
ceive a greater faith and a surer truste, then many  
of them had. But in respecte they & we be al one: we  
haue the same faith, that they had in god: and they  
thesame, that we haue. And S. Paule so much ex-  
colleth their faith, because we shold no lesse, but fa-  
ther more, geue our selves wholly vnto Christ, both  
in profession & liuinge: now when Christ is come,  
then the old fathers did before his coming. And by  
all the declaratiō of S. Paule, it is euident, that the  
true, liuely, & christis faith, is no dead, baينه, or in-  
fruitfull thinge, but a thinge of perfecte vertue, of  
wonderful operacion or working & strength, bring-  
yng forth all good moocions and good woorkes.  
All holy scripture agreeably beareth witness, that  
a true liuely faith in Christ, doth bring forth good  
woorkes, & therefore every man must examine & trye  
himselfe diligently, to knowe, whether he haue the  
same true liuely faith in his heart or no.

not,



not, whiche he shall knowe by the fruites thereof.  
 And that professed the faith of christ, and in this  
 way: that they thought they knew god & beloued  
 in him, when in their life they declared the contra-  
 ry: which error, Sainct John in his first Epistle co-  
 nfirmeth, wisteth in this wise: her by we are certified  
 that we knowe God, if we obserue his commaund-  
 ments. He that saith he knoweth God, and obserueth  
 not his commaundmentes, is a liar, & the truth  
 is not in him. And againe he saith: whosoever saith  
 he knoweth god, doth not see god, nor knowe him: nor man  
 deceiue you, wel beloued childre. And moreover he  
 saith: hereby we knowe that we be of the truth, &  
 so we that perswade our heartes before him, for if  
 our owne heartes reprove vs, God is aboue oure  
 heartes, & knoweth all thinges. Wel beloued: if our  
 heartes reprove vs not, then haue we confidence in  
 god: and that haue of him, whatsoever we aske, be-  
 cause we keepe his commaundmentes, and do those  
 thinges that please him. And yet further he sayth:  
 Every man that beleueth that Iesus is Christe, is  
 borne of gods: we knowe that whatsoever is borne  
 of god, doth not sinne: but the generall of God,  
 purgeth him, and the deuil doeth not touche him.  
 And finally he concludeth, and shewing the cause:  
 why he wrote this Epistle, saith: for this cause  
 haue I wrote this Epistle, that you may knowe,  
 that ye haue not fallinge in, whiche do delem in  
 the soules of God. And in his third Epistle, he con-  
 firmeth the whole matter of faith and works, in  
 fewe wordes, saying: he that doth wel, is of god: &  
 he that doth euill, knoweth not god. And so Sainct  
 John saith: that as the faulce and the geare, and the

1. John. i.

1. John. ii.

1. John. ii.

1. John. iii.

1. John. iii.

1. John. iii.

1. John. iii.

1. John. iii.

1. John. iii.

1. John. iii.

of god, but godliuely good workes. Of faith he like-  
 wise of hope and charitie, that they cannot stande  
 withoute living. Of hope he wryteth thus: we  
 know that when god shal appeare, we shalbe lyke  
 unto him, for we shal see him, even as he is. And  
 whosoever hath this hope in hym, doth purifie  
 himselfe, for god is pure. And of charitie he  
 saith these wordes: he that doth hepe gods worde,  
 or commaundement, in him is truly the perfect loue  
 of god. And againe he saith, this is the loue of god,  
 that we should hepe his commaundementes. And I  
 John wrote not this, as a subtil sayinge deuised  
 of his owne phantasie: but as a most certaine and  
 necessary trueth taught vnto him by Christ him-  
 self: the eternal & infallible veritie, whiche in many  
 places doeth most clerely affirme, that faith, hope,  
 & charitie, cannot conyst or stande withoute good  
 and godly workes. Of faith he saith: he that belie-  
 ueth in the sonne, hath everlastinge life: but he that  
 beleeueth not in the sonne, shal not se that life, but  
 the wrath of god remaineth vpon him. And e same  
 he confirmeth with a double othe, saying: forsothe  
 I forsothe I say vnto you, he that beleeueth in me hath  
 everlastinge life. Now, forasmuch as he beleeueth  
 in Christ, hath everlastinge life, it must nedes col-  
 sequently followe, he that hath this faith, must haue  
 also good workes, and be studious to observe gods  
 commaundementes obediently: for so they that  
 haue euill workes, leaue their life in disobedience  
 & transgression, or breaking of gods commaunde-  
 mentes, withoute repentance, perteyneth not vnto  
 lastinge life, but euerlastinge death, as Christ hym-  
 selfe saith: for that doeth, shal go into life ete-  
 nal,

1. John. iii.

1. John. ii.

1. John. ii.

1. John. ii.

1. John. ii.

1. John. ii.

1. John. iii.

1. John. v.

1. John. ii.

1. John. vi.

1. John. ii.

1. John. iii.

1. John. iii.

to

111.

nal,

to  
of  
po

hal but they that do end. Shall go into the quier  
 syng fyre. And again he saith: I am the first letter  
 of the last. the beginning & the endinge so hym that  
 is a thirt. I will geue of the wel of the water of life  
 frely: he that hath the victorie. Shall haue all thinges:  
 & I will be his God: & he shall be my sonne: but they  
 that be fearefull. mistrusting god: & lacking faith.  
 they that be cursed people and murderers. and for-  
 nicatours: and sorcerers: and Idolaters. and all  
 liers: shall haue their porcion in the lake: that burne  
 with fyre and brimstone: which is the second  
 death. And as Christ vndoubtedly affirmeth. that  
 true faith bringeth furth good woorkes: so doth he  
 saye like wyle of charitie. who soeuer hath my com-  
 mandementes. and kepeeth them. that is he that  
 loueth me: And after he saith: he that loueth me will  
 kepe my worde. and he that loueth me not. he kepeth  
 not my wordes. And as the loue of God is tryed  
 by good woorkes. so is the feare of god also: as the  
 wise manne saith: the dreade of god putteth a way  
 synne. And also he saith: he that feareth god will  
 do good woorkes.

Apoc. xxi.

Charite  
 bringeth  
 furth good  
 woorkes.  
 John. xxiij.

John. xxiij.

Eccl. i.  
 Eccl. x.

## The thyrde parte of the Sermon of faith.

**Y**ou haue heard in the second part of this  
 sermon. that no man should thinke: he  
 hath charitably said which scripture co-  
 mandeth. when he saith: not obedi-  
 to goddes lawes. For al good woorkes synne. And  
 of that saith. And also it hath been declared vnto  
 you by examples. that faith withoute good woorkes.

quiet: & patient in affliction. Now as concerning  
the same matter, you shall heare what foloweth. A  
man may soone deceiue himselfe; and thinke in his  
owne phantasie, that he by faith knoweth god, lo-  
ueth him, feareth him; & belongeth to him; when  
in very deede he doth nothing lesse. For the trial of  
all these thinges is a very godly & christian life. He  
that seeth his heart set to seeke gods honor, and  
studeth to knowe the wyl and commaundementes  
of God, and to frame himselfe therunto, & leadeth  
not his life after the desyre of his owne flesh to  
serue & deuil by sin; but seareth his minde to serue  
god, for gods owne sake, & for his sake also to loue  
all his neighbours, whether they be frendes or ad-  
uersaries, doing good to every man (as oportunitie  
serueth) & willingly hurting no man: suche a  
man may well reioyce in God, perceiuinge by the  
trade of his life, that he vnfaignedly hath the right  
knowledge of god, a liuely faith, a steadfast hope, a  
true and vnfaigned loue & feare of god. But he that  
casteth away the yoke of gods commaundementes  
from his necke, & geueth himself to liue withoute  
true repentance, after his owne sensual minde and  
pleasure, not regarding or knowe gods worde, and  
much lesse to liue according therunto: such a man  
clerely deceiueth himselfe, & seeth not his owne hurt.  
if he thinketh that he either knoweth god, loueth  
him, feareth him, or serueth him. Some per-  
uicious phetasy in them selues, that they belong to  
god, although they liue in sin, & so they come to the  
churche and shew themselves as gods childe.  
But, I. John saith plainly: if we say & we haue any  
communion with god, and walke in darkness, we doe  
lye.

ly. Other doe hairelye thinke that they knoſe and  
loue god, although they paſſe not of the commande-  
ments. But S. John ſaith clearly, he that ſaith I  
know God, & keepeth not his commandments, he is  
a lyer. Some faulſelye perſwade themſelues, & they  
loue God, whē they hate their neighbors. But S.  
John ſaith manifeſtly: if any mā ſai, I loue god, & yet  
hateth his brother, he is a lier. He that ſaith & he is in  
the light, & hateth his brother, he is ſtil in darkenes.  
He that loueth his brother, dwelleth in the light, but  
he that hateth his brother, is in darknes, & walketh  
in darkenes, & knoweth not whether he goeth: For  
darknes hath blinded his eies. And moreouer he ſai-  
eth: hereby we manifeſtly know & children of God,  
from & children of the deuil: he & doth not righteous-  
ly, is not & child of God, nor he & hateth his brother.

Deceiue not your ſelves therefore, thinking that  
you haue faith in God, or that you loue God, or doe  
truſt in him, or do feare him, when you liue in ſinne:  
for then your ingodly and ſinfull life, declareth the  
contrary, whatſoever ye ſay or think. It pertaineth  
to a chriſten man, to haue this true chriſten faith, &  
to trie himſelfe, whether he hath it or no, & to know  
what belongeth to it, & how it doth worke in him.  
It is not the world that we can truſt to: the world  
and al that is therein is but vanitie. It is God that  
muſt be our defence and proteccion agaynſt al temp-  
tation of wickednes and ſinne, errors, ſuperſtiti-  
on, Idolatry, and al euill. If all the world be with vs,  
our ſide, and God agaynſt vs, what could the world  
auayle vs. Therefore let vs ſet our whole faith and  
truſt in God, & whether the world, the deuil, nor al the

power

The third part of the Sermon.

power of the shall p[er]suade agaynst vs. Let vs ther-  
fore good christian people trie & examine our sayth  
what it is: let vs not flatter our selues, but loke vpon  
our wo[r]kes, and so iudge of our faith: what it is.

1 Pet. 2. 4 **C**Hrist himselfe speaketh of this matter and sayth:  
the tre is knowe by h[is] fruite. Therefore let vs do good  
wo[r]kes, and therby declare our faith, so be the truly  
christian faith. Lette vs by such vertues as oughte  
to spring out of faith, shewe our election to be sure &  
stable, as S. Peter teacheth. Endeouour your selues to

1 Pet. 3. **M**ake your calling & cho[ic]ing certaine by good wo[r]-  
kes. And also he sayth: mynyster or declare in your  
sayth, vertue, in vertue, knowledg, in knowledg,  
esperance, in esperance, patience, againe in paciẽce  
goodnesse, in goodnesse, brotherly charite, in bro-  
therly charite, loue. So shal we shewe in dede, that  
we haue h[is] very truly christen faith: & maye so both  
certify our conscience the better, & we be in the right  
faith, & also by these meanes confirme other men. If  
these frutes do not folowe, we do but morke with  
h[is] oyle, deceiue our selues & also other men. Well may  
we beate the name of christen mē, but we doo lacke  
the true faith, that both belonge therunto. For true  
faith both euery thing sayth good wo[r]kes, as Saint

James. 2. **J**ames sayth: shew me thy sayth by thy dedes. Thy  
dedes and wo[r]kes must be an open testymonyall of  
thy sayth. Other waye, thy sayth, being without good  
wo[r]kes, is but the deuylls sayth, & sayth of the wicked  
a phantasy of sayth, & not a true christen sayth. And  
Ike as the deuyls & euill people be nothing the bet-  
ter for they counterfeit faith, but it is but to the  
shew cause of damnacion: so they h[is] be christened, &  
haue



haue receyued knowledge of GOD and of CHRISTES  
merites, & yet of a set purpose do lyue idelye, with-  
out good works, thinking the name of a naked faith,  
to be either sufficient for them, or els settinge their  
minde upon vaine pleasures of thes world, doe  
lyue in synne without repentance, not herynge  
the frutes that do belong to such an hygh professi-  
on: vpon such presumptuous persones, and myssull  
sinners, must needs remaine the great vengeance  
of GOD, and eternall punishment in hell prepared for  
the deuil & wicked liners. Therefore, as you professe  
the name of CHRIST, (good christyan people) let no  
such phantasy & imagination of faith, at anye tyme  
begyle you, but be sure of your faith, trie it by youre  
liuinge, looke vpon the frutes that cometh of it,  
make the increase of love & charitie by it towardes  
GOD & your neighbor, and so shal you perceiue it to  
be a true liuely faith. If you fele and perceiue such a  
faith in you, reioyce in it, and be diligēt to maintaine  
it and kepe it still in you: let it be dayly increasyng, &  
more & more, by well working, & so shal you be sure,  
that you shal please GOD by this faith: and at the  
length (as other faithful men haue done before) soo  
shal you (when his wilis) come to hym, and receiue  
thend a spyal reward of your faith (as S. Peter sa-  
meth it) & saluation of your soules: the whiche GOD  
graunt vs, that hath promysed the same  
vnto hye faithful. To whome, be all  
honoure and gloire, world with-  
out ende. Amen.

# A Sermon of good woorkes annexed

unto fayth.



At the last sermons was declared unto you what the true and true faith of a christian man is: that it causeth not a man to be ydle, but to bee occupied in bringinge furth good woorkes, as occasions seruethe.

For good  
woorkes can  
be dooen  
without  
fayth.

Now by Gods grace shal be declared the second thing that was noted of fayth, & without it can no good woork be done acceptable & pleasaunte unto God. For as a branch cannot beare fruite of it selfe

Thon. 15

(fayth our sauiour Christ) except it abide in & vine so cannot you except you abide in me: I am the vyne & you be branches: he that abideth in me, and I in him, he bringeth furth much fruite: for without me, you can do nothing.

Hebr. 11

And St. Paule prometh Enoch had fayth, because he pleased God. For without fayth he it is not possible to please God. And againe

Rom. 14

of the Roma. he saith: whatsoever worke is done without fayth, it is ille. Fayth geueth life to & soule: and they be a many dead to God that lacke fayth, as they be to the world, whose bodies lacke soules. Without fayth all is done of us, is but deade before God. al-

1. mof.

though we like some neuer to gaue a glorious be-foremanner, as a picture grauen or painted is but a deade representation of the thing it selfe, and is without lyfe of any manner of liuing: soe be the woorkes of al vnfaithfull persons before God. They dooe appeare to be liuely woorkes, and in dede they bee but dead, not assailing to & euerlasting life. They be but shadowes & the wegges of liuely & good thinges, & not good

good and lively thinges in dede. For true faith doth  
 geue life to the workes, & out of such faith come good  
 workes; that be very good workes in dede, & with-  
 out no worke is good before GOD: as sayth. *In p<sup>re</sup>ti*  
 S. Aug<sup>u</sup>stine we must set no good workes before faith, *psal. 31*  
 nor think that before faith a man maye do any good  
 worke; for such workes, although they se me vnto me  
 to be prayse worthy, yet in dede they be but vaine, &  
 not allowed before GOD. They be as the course of a  
 horse, & runneth out of the way, which taketh great  
 labour, but to no purpose. Let no man therfore (sayth  
 he) reckon vpon his good workes before his saythe.  
 wheras sayth was not, good workes were not:  
 The intent (sayth he) maketh the good workes; but  
 faith must gyde and ordie thintent of manne. And *mat. 6.*  
*cap. 18* sayth: if thine eye be naught, thy whole bo-  
 dy is full of darkenes. The eye doth lpyghlyse the in-  
 tent (sayth S. Augustine) wherwith a man dothe a  
 thing. So that he, which doth not his good workes *In p<sup>re</sup>ti*  
 with a godly intent & a true sayth, that worketh by *psal. 31*  
 loue, the whole body beblinde, (that is to say) al þ whole  
 nuber of his workes, is darke, & there is no lpyghte  
 in them. For good dedes, be not measured by þ factes  
 them selues, and so descerned from vices, but by the  
 endes and intentes, for the which they be doen. As  
 a heathen man clothe the naked, fede the hungrye, &  
 doe suche other lyke workes; yet because he dobeth  
 them not in sayth, for the honour and loue of god,  
 they be but dead vaine and fruitles workes to him.

Faith is it, that doth commend the woord to GOD:  
 (for as S. Augustine sayeth) whether thou wilt or  
 no, that worke that commeth out of faith, is naught

The first parte of the Sermon.

where the faith of CHRIST is not þ foundation, ther  
is no good worke. what building soeuer we make.  
Ther is oue worke, in the which be al good works,  
þ is faith, which worketh by charitie: if thou haue  
it, thou hast þ ground of al good works. for the ver  
tues of strengch, wisdom, temperance, & iustice be  
al referred vnto this same faith. without this faith  
we haue not thē, but only the names & shadowes of  
them, (as, S. Augustine saith.) All the life of them  
þ lacke the true sayth, is synne: and nothing is good  
without him, that is the auctoz of goodnes: where  
he is not, there is but feyned vertue, although it be  
in the best works. And S. Augustine declaring this  
beare of the psalme, the Turtle hath founde a nest,  
wher she may kepe her yonge byrdes: saith, that  
Jewes, heretiques, and pagans, do good woorkes:  
they clothe the naked, fede the poze, & doo other woorkes  
of mercy, but because they be not done, in þ true  
faith, therfore the byrdes be lost. But if they remaine  
in faith, then faith is the nest and sauegard of theyr  
byrdes, that is to say, sauegard of their good woorkes  
that the rewarde of them be not vtterlye loste. And  
this matter (which S. Augustine at large in many  
bookes disputeth) Sapient Ambrose concludeth in  
fewe woordes, saying: he that by nature would  
stand vice, either by natural wyl or reason, he doth  
in vaine garnishe the tyme of this life, and atteyneth  
not the very true vertues: for without the wo/shipp  
ping of the true GOD, that which semeth to be vertue  
is vice. And yet most plainly to thys purpose wy  
teth, S. Iohn Chrysostome in thys wise: Thou shalt  
find many, which haue not þ true faith, & be not of þ  
flocke

Desuorati  
Gentium  
li. 1. cap. 3.

Infermā  
de fide,  
lege, et spi  
ritu sancto

Nocke of christ: yet as it appeareth they norph  
 in good workes of mercy. You shall find them full of  
 piete, compassion, and gentlenesse to iustice: and yet for  
 all that, they haue no fruite of their workes, because  
 the cheefe worke lacketh: for when *ſ* Jewes asked  
 of *CHRIST* what they should do to worke good wor- John. 9.  
 kes, he answered: this is the work of *GOD*, to beleue  
 in him whom he sente. So that he called sayth the  
 worke of *GOD*. And as for as a mā hath sayth, anone  
 he shall floreye in good workes: for faith of it selfe is  
 full of good workes, and nothing is good withoute  
 faith. And for a symilitude, he sayth that they which  
 glister and shine in good workes, without sayth in  
*GOD*, he lyke dead men, which haue goodly and pre-  
 cious tombes, yet it auailleth them nothing. sayth  
 may not be naked without good workes, for then it  
 is no true faith: and when it is adioyned to workes,  
 yet it is aboute the workes. for as mā that be berpe  
 men in dede, first haue life, and after be nourished, so  
 must our faith in *CHRIST* go before, and after be no- 1. ad. 1.  
 rished with good workes. And lyfe may be without 2. ad. 1.  
 nourishment, but nourishment cannot be without lyfe. 3. ad. 1.  
 A man must nedes be nourished by good workes, but 4. ad. 1.  
 first he must haue faith, he that doeth good dedes,  
 yet without faith, he hath no lyfe. I can thew a mā 5. ad. 1.  
 that by sayth without workes liued, & came to hea- 6. ad. 1.  
 den, but withoute sayth, neuer man had lyfe. The 7. ad. 1.  
 these that was hanged when *CHRIST* suffered, dyd  
 beleue only, & the most mercifull *GOD* did iustifie him.  
 And because no man shall say againe that he lacked  
 tyme to doe good workes, for else he would haue  
 doon them, truely it is, and I will not content ther-  
 in.

The second part of the Sermon.

But this I will surely asseme, that sayth only fa-  
lied him. If he had lyued, and not regarded faith, &  
the woekes thereof, he should haue lost his saluation  
agayne. But this is the effect that I saye that sayth  
by it selfe saued him, but woekes by them selues ne-  
uer iustified any man. Here ye haue hard the mynd  
of St. Chrysostome, wherby you maye perceyue that  
neither sayth is without woekes (hauynge opor-  
tunitie thereto) nor woekes can auayle to euerlastynge  
lyfe without sayth.

The second part of the Sermon of  
good woekes.



Three thinges which were in a former  
sermon specially noted of lively faith, two  
be declared vnto you: the first was, that  
faith is neuer idle without good woekes  
when occasion serueth. The second, that good wo-  
kes acceptable to GOD cannot be done without faith.

what  
woekes  
they are  
that bring  
of sayth.

Nowe to go forth to the third part, that is, what ma-  
ner of woekes they be, which spring out of true faith  
and leade faithfull men vnto euerlastynge life: This  
can not be knowen so wel, as by our sayuoure CHRIST  
him selfe, who was asked of a certayne grete man the  
same question: What woekes shall I doo (sayde a  
Bynter) to come to euerlastynge lyfe. To whom Je-  
sus answered: If thou wilt come to a euerlastynge  
lyfe, kepe the commaundementes. But the Bynter  
not satisfied herewith, asked farther: whiche com-  
maundementes. The Scribes and Pharisees had  
made so many of them, cyuile lawes and traditions  
to bring men to heauen besides GODS commaunde-  
mentes.



dementes, that this man was in doubt, whether he should come to be saved by those lawes & traditions, or by the lawes of God: and therefore he asked Christ which commaundementes he meant; whereunto Christ made him a plain answer, touching the commaundementes of God, saying: Thou shalt not kill, thou shalt not commit adultery, thou shalt not steale, thou shalt not beare false witness, honour thy father and mother, and love thy neighbour as thy selfe. By which wordes, Christ declared that the lawes of God be the very way that doth leade to ever lasting life, & not the traditions, and lawes of men. So that this is to be taken for a most true lesson taught by Christes owne mouth, & the workes of the moral commaundementes of God, be the very true workes of faith, which lead to the blessed life to come. But the blindness & malice of man, even from the beginning, hath ever been ready to fall from Gods commaundementes. As Adam the first man, having but one commaundement, that he should not eate of the fruite forbidden, notwithstanding gods commaundement, he gave credite vnto the woman, seduced by the subtile persuasion of a serpent, and so followed his owne wyll, and left gods commaundement. And ever since that time, al that race of him hath bein so blinded throught original sinne, & they have been ever ready to fall from gods law, & to invent a new way vnto salvation by workes of their own deuile: so much that al most al the world forsaking the true way of the beate eternall living, & wandering about the world in phantasies, worshipping some of the many gods, & Sterres: some Iupiter, Juno, Mars, Saturne,

Mat. 19

The workes that lead to heaven, be the workes of gods commaundementes.

Man from his first fallinge from gods commaundementes, hath ever ben ready to do the like, and to deuise many phantasies to please God withall.

The .ii. parte of the Sermon

The deu-  
tes and  
holatry of  
the genti-  
les.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

The deu-  
tes and  
holatry of  
the Isra-  
elites.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

RI. 11. 11.

Apollo, Septimus, Ceres, Bacchus, & other deade men and women. Some therewith not satisfied, wor- shipped diuers kindes of beasts, birdes, fishe, foule, & serentes, every countrey, towne, & house, in maner being deuoted, and setting vp Images of such thin- gs as they lyked, and worshypinge the same.

Suche was the rudenes of the people, after they fell to theyr owne phantasies, & lest the eternall y- uing God and his commaundementes, that thei de- uised innumerable Images, & gods. In whiche er- ror and blindnes they did remaine, vntyl suche time as almightie God, pityng the blindnes of man, sent his true prophet Moses into the world, to reprove & rebuke this extreme madnesse, and to teach the peo- ple to know the only liuing God, and his true honor and worship. But the corrupt inclination of mā, was so muche geuen to folowe his owne phantasies (and as you would say) to fauour his owne byrde, that he brought vp hym selfe, that al the admonitions, exhor- tations, benefites, and threateninges of God, coulde not kepe hym from such his inuentions. For notwith- standinge all the benefites of God, shewed vnto the people of Israell, yet when Moses went vp into the mountayne, to speake with almightie God: he had taried there but a few daies, when the people began to inuent new Gods. And as it came in their heades, they made a calfe of golde, & kneeled dāwne and wor- shipped it. And after that, thei folowed y Moabites, and worshipped Beelphegor the Moabites God. Reade the booke of Judges, the booke of the kynges, and the prophetes, and there shal you find, how vna- stedfast the people were, how ful of inuentions, and

Exod. 22.

chocq

11. E

more

more ready to runne after theyr own phantasies the  
 Gods most holy commaundementes. These shall you  
 reade of Baal, Moloch, Chamos, Molech, Baal  
 peor, Asaroth, Beel, the Dragon, Seraphs, the bra-  
 sen serpent, the twelue signes, and many other, vnto  
 whose ymages, the people with greafe deuotion in-  
 uented pilgrimages, pretiously decking and censing  
 them, kneeling doune and offering to them, thinking  
 that any high more before god, & to be esteemed above  
 the preceptes and commaundementes of God. And  
 where as thus y<sup>e</sup> God commaunded no sacrifice  
 to be made, but in Ierusalem onely, they did cleane  
 contrary, making alters and sacrifices euery where,  
 in hylls, in woodes, and in houses; not regarding  
 Gods commaundementes, but esteeming theyr own  
 phantasies and deuotion, to be better then thei. And  
 the error, herof was spread abrode, that not onely  
 the vblearned people, but also the Priestes and tea-  
 chers of the people partly by glasse and collete out-  
 ers were corrupted, and partly by ignorance blind-  
 ly deceaued with the same abhominatiōs: So much  
 that kynge Achaz, hauing but onely Helias a true  
 teacher and minister of God, there were eyght hun-  
 dred and fyfety priestes, that perswaded him to ho-  
 nor Baal, and to do sacrifice in the woodes or groues.  
 And so continued that horrible error, vntill the thre  
 noble kynges, as Iosaphat, Ezechias, and Iosias,  
 gods choicē ministers, destroyed the same cleane  
 and brought agayne the people from suche thei-  
 ned inuentions, vnto the very commaundement of  
 God: for the which thing, thei immortall rewarde  
 and glory doth and shal enioyne with God for euer.

And he  
saith  
among the  
Jewes.

And he saith of the foresayd inventions, the inclination  
of man to have his owne holpe deuotions, deuyl-  
sed w<sup>th</sup> sectes & religions, called Phariseis, Saddu-  
ceis, and Scribes, with many holy & godly traditi-  
ons, and ordinances (as it seemed by the outward  
appareance & goodly glistering of the woorkes,) but  
in very dede all tending to Idolatrye, Superstition,  
and Hypocrisie: their heartes within, beinge full of  
malice, & the couetousnes, & a wickednes. Against  
which sectes, and their pretended holines, Christ cry-  
ed out more vehemently, then he did against anye o-  
ther persons, saying & often rehercyng these wordes:  
Mat. 23. Woe be to you Scribes & Phariseis, ye Hypocrites,  
for you make cleane the besseyl withoute, but within  
you be full of rauine & fylthines: thou blynd Pharisee,  
& Hypocrite, first make the inward part cleane,  
for not withstandinge al the goodly traditions, and  
outwarde shewes of good woorkes, deuylsed of theyr  
owne imagination, whereby they appeared to the  
world, most religious and holy of all men yet Christ,  
(who sawe they heartes) knewe that they were in-  
wardly in the syght of God most unholy, most ab-  
ominable, and farthest from a good salmen. There-  
foresayde he vnto them: Hypocrites, the Prophete  
Mat. 15. Claspake full truly of you, when he sayde: These  
Mat. 19. people hono<sup>r</sup> me with theyr hyppes, but theyr hearte  
is farre from me: they worshippe me in vayne, that  
teache doctrines and commandementes of menner  
for you leaue the commandementes of God, to  
kepe your owne traditions.

And though Christ sayde, they worshipped God  
in vayne, that teache doctrines and commandem-  
mentes.

mentes of men yet he meane not thereby to over-  
throwe al mennes commandmentes, for he him self was  
ever obedient to the lawes & theyr lawes made  
for good order & gouernance of the people: but he  
reproued the lawes and traditions made by the  
scribes & phariseis, which were not made equally for  
good order of the people (as the Ciuil lawes were)  
but they were set vpon so hygh, that they were made to  
be a ryght and pure worshipping of God, as thei had  
bene equal with gods lawes, or aboue them: for ma-  
ny of gods lawes coulde not be kept, but were fayne  
to geue place vnto them. This arrogancie God de-  
rested, that man shoulde so aduance his lawes, to  
make them equal with gods lawes, wherein the true  
honouring and right worshiping of God standeth,  
and to make his lawes for theym to be lesse of. God  
hath appoynted his lawes, whereby his pleasure is  
to be honoured. His pleasure is also, that all mennes  
lawes be yug not contrary to his lawes, shalbe obey-  
ed & kepte, as good and necessary for euery com-  
monweale, but not as thinges wherein principallye his  
honour resteth. And al Ciuil and mans lawes, ether  
be, or shoulde be, made to bring in men & better to kepe  
gods lawes: that consequently, or folowingly, God  
shoulde be the better honored by them. He wouldest, the  
scribes and phariseis were not content, that the  
lawes shuld be no hygher esteemed, the other iustice  
and ciuill lawes: nor wouldest not haue them called by  
the name of other temporall lawes, but called them  
holly & godly traditions, and wouldest haue them re-  
mede not onely for a ryght and true worshipping of  
God (as Gods lawes be intended,) but also for his the

scribes  
lawes  
made  
observed  
and kept  
by the  
scribes  
and phariseis  
which were  
not made  
equally for  
good order  
of the people  
but they were  
set vpon so  
hygh, that  
they were  
made to be  
a ryght and  
pure worshipping  
of God, as thei  
had bene  
equal with  
gods lawes,  
or aboue  
them: for  
many of  
gods lawes  
coulde not  
be kept,  
but were  
fayne to  
geue place  
vnto them.

Why tra-  
ditions  
men call  
such as  
Gods  
lawes do  
not  
holmes  
of such  
deeds  
comonly  
occasion  
that God  
is offered

Mat. 12

Mat. 23

more high honoring of God to the which, the com-  
maundementes of God shoulde geue place. And for  
this cause did Christ so vehemently speake agaynst  
them, sayinge: your traditions, which men & deeme to  
high be abhominacion before God. For commonly  
of such traditions foloweth the transgression or brek-  
king of Gods commaundementes, and a moze deuot-  
tion in the keepinge of suche thinges, & a greater con-  
science in breaking of thein, then of the commaunde-  
mentes of God. As the Scribes and Phariseis to be  
perfectionly, and scrupulously kepte the Sabbath,  
that they were offended with Christ, because he hea-  
led sicke men: and with his Apostles, because they be-  
ing sore hungrye, gathered the eares of corne to eate  
vpon that daye. And because his disciples washed  
not their handes so often as the traditions required,  
the Scribes and Phariseis quereled with Christ, say-  
ing: why do thy disciples breake the traditions of the  
seniours. But Christ layde to their charge, that thei  
for to kepe theyr owne traditions, did teache men to  
breake the verye commaundementes of God. For  
they taughte the people suche a deuotion, that they  
offered their goodes into the treasure house of the  
temple, vnder the pretence of Gods honour, leauing  
theyr fathers and mothers (to whom they wer chief-  
ly bounde) vnholpen: and so they brake the comma-  
ndementes of God, to kepe their owne traditions.  
They offered more an othe made by the golde or ob-  
lation in the temple, then an othe made in the name  
of God him self, or of the temple. They were moze sin-  
nfull to pay their tithes of small thinges, then to do  
the greater thinges commaunded of God, as worken



of mercy, or to do iustice, or to deale sincerely, by right  
ly, and sayethfullie betwixt God and man: (these sayeth <sup>mat. 23</sup>  
Christe ought to be done, and the other not laste on  
done) And to be shorte, they were of so blinde iudge-  
ment, that they stumbled at a straw, and leaped ouer  
a blocke. They woulde (as it were) nicely take a slype  
out of theyr cuppe, and drinke down a whole Cannel.  
And therefore Christ called them blinde guides, warn-  
inge his disciples from time to time, to eschew thyr  
doctrine. For although they seemed so the woulde be  
moost perfecte men, both in luyng and teachinge  
yet was their lyfe but Hypocrisie, and theyr doctrine  
but so wyse leaven, myngled with superstition, Idola-  
trye, and overthwart iudgemente: setting by the tra-  
ditions and ordinaunces of manne, in the stead of  
Goddeg commaundementes.

## The thyrde parte of the Sermon of good workes.



**T**hat all men myghte ryghtely iudge of  
good workes, it hath bene declared in  
the seconde parte of this sermon, what  
kinde of good workes they be, that god  
woulde haue his people to walke in,  
namelye suche as he hath commaunded in his holye  
scripture, and not such workes as men haue studied  
out of theyr owne brayne, of a blinde scale and deu-  
tion, withoute the worde of God. And by this waye  
the nature of good workes, man hath moost bypasse

huplication

The third parte of the Sermon.

displeased GOD, and hath euen fronte his top and  
 commaundementes. So that this you haue heard:  
 howe muche they would be, from the brightning bright  
 of Gods stie, was true readye to fall from the com-  
 maundementes of GOD, and to seke other meanes to  
 bynd and serue him, after a deuotion founde oute of  
 their owne heade: howe they did set vp theiꝝ own  
 traditiones, as high or aboue Goddes commaunde-  
 mentes, whiche hath happened also in our times (the  
 more it is to be lamented) not lesse when it did among  
 the Jewes: and that by the corruption, or at the least  
 by the negligence of the, that chiefly ought to haue  
 preferred Gods commaundementes, and to haue pre-  
 serued the pure and heauenly doctrine left by Christ:  
 what man hauing any iudgement or learninge, ioy-  
 ned with a true zeale vnto GOD, both not se, and la-  
 mente, to haue entered into Christs religion, suche  
 false doctryne, Superstition, Idolatrye, Hypocrisie,  
 and other enormities and abuses, so as by litle and  
 litle, through the soure leauen therof, the swete bread  
 of Gods holy worde hath bene muche hyndered and  
 layed a parte. Neuer had the Jewes in theiꝝ mooste  
 dyuinitie, so manie vngodlynges vnto Images,  
 nor bled so muche kneeling, kissinge, and censyng of  
 them, as hath ben vied in our tyme.

Sectes &  
 religion  
 amonges  
 Christiā  
 men.

Sectes & feined religions were neither the fourth  
 parte so manie amonge the Jewes, nor more super-  
 stitious and vngodly abused, then of late dayes  
 they haue bene amonge vs. whiche sectes and reli-  
 gions, had so many hypocritical or feined woꝝkes in  
 their state of religion (as they arrogantly named it)  
 theiꝝ lampes (as they said) ran alwayes ouer, able  
 to

to satysfy, not only for theyr owne finnes, but also for  
all other theyr benefactors, brothers and sisters of re-  
ligion, as mooste vngodly and craftely they had per-  
swaded the multitude of ignorant people: keepinge  
in diuers places (as it were) martres or markettes of  
merites, beyng full of theyr holpe reliques, ymages,  
shynges, and workes of overflowing abundance, rea-  
dy to be sold. And all thinges which they had were  
called holy: holy Coules, holy gyddelles, holpe Bar-  
dons, Beades, holy Shooes, holy Rules, and al ful  
of holines. And what thinge canne be more foolyshe,  
moze superstitious, or vngodlye, then that men, wo-  
men and chyldren, shoulde weare a fyers coate, to  
delyuer them from agues or pestilence, or when they  
dye, or when they be buried, cause it to be caste vpon  
them in hope thereby to be saued: whiche superstiti-  
on, although (thankes bee to God) it hath bene lytle  
bled in this Realme, yet in diuerse other realmes, it  
hath bene, and yet is bled, both amonge many, both  
learned and vnlearned. But to passe ouer the innu-  
merable superstitiousenes that hath ben in straunge  
apparel, in seilence, in doymstozp, in cloyster, in chap-  
ter, in chorle of meates and in drynkes, and in suche  
lyke thynges, let vs consider, what enormities and  
abuses haue bene, in the three chiefe pynncipal poin-  
tes, whiche they called the three essenciales, or three  
chief foundations of religion, that is to saye, obedi-  
ence, chastitie, and wilful pouerty.

First vnder pretence or color of obedience to theyr  
father in religion (whiche obedience they made them  
selues) they were made free by theyr rules & canons  
from the obedience of their naturall father and ma-  
ther

It be that  
chief be-  
wes of re-  
ligion.

ther, and from the obedience of Emperour & kinge, & al temporal power, whom of verie duety by gods lawes, they were bound to obey. And so the profession of their obedience not due, was a forsaking of there due obedience. And how there profession of chastitie was kept, it is more honestly to passe over in silence, and let the world iudge of that, which is wel knowen byen with brachast wordes, by expressing of their brachast life, to offend chaste and godly eares. And as for their wilfull pouertie, it was such, that when in possessions, iewels, plate and riches, they were equal or aboue marchauntes, gentlemen, Barons, Cites, & Dukes: yet by this subtle sophistical terme *Propria in communi*, that is to say proper in common, they mocked the world, perswading, that notwithstandinge all their possessions & riches, yet they kept their bo to and were in wylfull pouertie. But for all there riches, they might neither helpe father nor mother, nor other that were in veebe verie nedie & poore, without the licence of there father Abbot, Prior, or Wardein. And yet they mighte take of euerye man, but they might not geue ought to anye man, no, nor to them to whom the lawes of God bound them to help. And so through there traditions & rules, the lawes of God could beare no rule with them. And therefore of the myght be moost truly sayd, that whiche Christ spake vnto the Phariseis: you breake the commaundementes of God by your traditions: you honoz God with your lippes, but your harts be farre from him. And the longer prayers they vled by day & by night vnder pretence or colour of suche holines, to get the fauour of widowes & other simple folkes, that they might

Mat. 23

2  
Of good vvorke

might singe Trentals and seruice for theyr husbands and frendes, and admit or receiue the into their prayers: the moze truely is verified of them the saying of Christ: Noe be to you scribes and phariseis, hypocrites, for you deuour widowes houses, under coloz of long prayers: therfore your damnation shal be the greater. Noe be to you scribes & phariseis, hypocrites, for you go about by sea and by lande, to make moe disciples and newe brethren, and when they be let in or receiued of your secte, you make the the children of hell, tooke then your selues be: Noe be to God, who did put light in the heart of his faithful and true minister of most famous memoire, King Henry the. viij. and gaue him the knowlege of his word, and an earnest affection to seke his glory, and to put away al such superstitions and pharisaicall sectes by Antichrist inuents, and set by against the true worde of God, and glory of his most blessed name: as he gaue the like lpypte vnto the most noble and famous princes, Josaphat, Josias, and Ezechias. God graunte all vs the kinges highnes faithful and true subiectes, to fede of the swete and sauory breade of Gods owne word, and (as Christ commaunded) to eschewe all our pharisaicall and papysticall leauen of mans feyned religion. whiche, although it were before God moste abhominable and contrary to Gods commaundements, and Christes pure religion, yet it was praised to be a moste godlye life, and highest state of perfectiō. As though a man myght be moze godly and moze perfecte by keepinge the rules, traditions and professions of man, then by keepinge the holye commaundementes of God. And

### The third part of the Sermon

Other deu-  
tises and  
supersti-  
tions,

Decrees,  
& Decree-  
tales,

briefly to passe ouer the vngodly & counterteiſte reli-  
gions, let vs rehearse ſome other kindes of papisti-  
call ſuperſtitious and abuſes, as of Beades, of Lady  
psalters and Rolaries, of xij. Pos. off. Bernar des  
beardes, of St. Agathes letters, of Purgatorie, of  
Maſſes ſatiffactorye, of Stations and Iubiles, of  
ſeined Reliques, of halowed Beades, Bells, Byrd,  
waſter, Palmes, Candelis, ſpys, and ſuche other, of  
Superſtitious faſtinges, of fraternities or brother  
hoades, of Pardons, with ſuch lyke marchaundysse:  
whiche were ſo eſtimated and abuſed to the great pre-  
iudice of gods glorye and commaundementes, that  
they were made moſt high and moſt holye thinges,  
wherby to attaine to the euermoring liſe, or remiſſion  
of ſinne. Yea alſo, vaine ſentences, vntruſtfull cere-  
monies, and vngodli lawes, Decrees and counſels of  
Rome, were in ſuch wiſe aduanced, that nothyng  
was thought comparable in aucthoritie, wiſdom, let-  
tinge & godlines vnto them. So that the lawes of  
Rome (as they ſaid) were to be receiued of all men,  
as the four Euangelistes: to ſ which al lawes of prin-  
ces muſt geue place. And the lawes of God alſo part-  
ly were leſt of and leſſe eſtimated, that the ſayd lawes  
decrees and counſels, with theyr traditions and ce-  
remonies, might be moze duely kepte and hadde in  
greater reuerence. Thus was the people, throughte  
ignorance ſo blinded, with the goodly ſhewe and ap-  
paraunce of thoſe thinges, that they thought the ke-  
pyng of them to be a moze holynes, a moze perfectte  
ſervice & honoring of God, & moze pleaſinge to God,  
then the keeping of gods commaundementes. Such  
hath bene the corrupte inclination of man, ever ſu-  
perſti-

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## Of good worke

perfitiously geuen to make new honoꝝnge of God of his owne head. and then to haue moꝝe affectiō and deuotion to keepe that, then to ſerche out Goddys holpe commaundementes, and to keepe them. And furthermoꝝe, to take Goddys commaundementes foꝝ mens commaundementes, and mens commaundementes foꝝ Goddys commaundementes, yea, & foꝝ the higheſt, and moſt perfect and holy of all Goddys commaundementes. And ſo was all confuſed, that ſcanted wel learned men, and but a ſmall number of them, knew, oꝝ at the leaſt would knowe, & durſt affyrme the trueth, to ſeparate oꝝ ſeuere Goddys commaundementes from the commaundementes of men: wherupon did grow much error, ſuperſtition, ydolatry, hayne religion, ouertwart iudgement, great contention, with all vngodly liuing.

Wherefoꝝe, as you haue any zeale to the ryghte and pure honoꝝing of God: as you haue any regarde to your owne ſoules, and to the life ꝑ is to come, which is both without pain, and without end: apply youre ſelues chieflye aboue all thing, to reade and to heare Goddys word: marke diligently therein, what his will is, you ſhal doe, and with all your endeuoute applye your ſelues to ſolow the ſame. Firſte you muſt haue an aſſured faith in god, and geue your ſelues wholly vnto him, lone him in proſperitie and aduerſitie, and dyeade to offende him eyermoꝝe. Then, foꝝ his ſake loue all men frendes and foes, becauſe they be bys creation and ymage, & redeemed by Chriſt, as ye are. Caſt in your mindes how you may do good vnto all men, vnto your powers, and hurte no man. Obey al your ſuperiours & gouernours, ſerue your maſters ſayth,

In exhortation to the reading of Gods commaundementes.

I bidde reuerſall of Gods commaundementes.

The. iii. parte of the Sermon

faithfully and diligently, as well in their absence as  
in their presence, not for dreade of punishment onely,  
but for conscience sake, knowing that you are bounde  
to do by Gods commandementes. To obey not  
your fathers and mothers, but honour them, help the  
and please theim to your power. Oppresse not, kill  
not, beat not, neither flaudie nor hate any man: But  
loue al men, speake well of al men, help and succoure  
every man, as you maye, yea eue your enemies that  
hate you, that speake euill of you, and that do hurte  
you. Take no mans goodes, nor couet your nough-  
bours goodes wrongfully, but content your selues  
with that which ye get truly, and also bestow your  
own goodes charitably, as neede and case requireth.  
Flee all ydolatrie, witchcraft, and perier: committe  
no manner of adultery, fornication, nor other vnchast-  
ties, in will nor in dede, with any other mans wyfe,  
widowe, mayde, or other wyfe. And traunailing con-  
tinually during your life, thus in the keeping the com-  
mandementes of God (wherein standeth the prin-  
cipal, and right honour of God, & which wrought  
in fayth. God hath ordeyned to be the right trade  
and path way vnto heauen) you shall not faile, as  
Christ hath promised, to come to that blessed  
and euerlastinge life, where you shall lyue  
in glorie and ioye with God for euer.  
To whom be prayse, honour and  
supremacy, for euer and euer.  
Amen.

A Ser

# A Sermon of christian love

## and Charitie.



f all thinges that be good to be taught unto chriſten people, there is nothinge more neceſſarye to be ſpoken of, and dayly called bypon, then charitie: as well, for that all manner of woorkes of ryghte rouſnes, bee con-

teyned in it, as alſo, that the decay thereof is the ruine or fall of the woꝛlde, the baniſhment of vertue, and the cauſe of al vice. And for ſo muche as almoſte every man maketh and frameth to him ſelfe charitie after his owne appetite, and howe deteſtable ſomere his life be, both unto God and man, yet he perſwadeth him ſelfe ſtill that he hath charitie: therefore you ſhall heare now a true and plaine deſcription or ſetting forth of charitie, not of mens imagination, but of the very wordes and example of our ſaviour Jeſus Chriſt. In which deſcription or ſetting forth every man (as it were in a glaſſe) may conſider him ſelfe, and ſe plainly without errour, whether he be in the true charitie or not.

Charitie is to love God both w<sup>ith</sup> al our heart, al our life, and al our powers and ſtrength, w<sup>ith</sup> al our heart, that is to ſay, that our heartes, mind, and ſubdy be ſet to beleue his word, to truſte in him, and to love him above all other thinges that we love here in heauen or in earth, w<sup>ith</sup> al our life, that is to ſay, that our chiefe joy and delight be ſet upon him, his honour, & our whole life geue unto the ſervice of him above al thinges, w<sup>ith</sup> him to live and dye, and to forſake all other thinges, rather then him.

29<sup>m. 10.</sup> he that loue his father or mother, sonne or doughter, house or land, more then me (saith Christe) is not worthy to haue me. With al our powers, & is to say, that with our handes and fete, with oure eyes and eares, our mouthes and tonges. and with all other partes & powers, both of body and soul, we should be geuen to the keeping and fulfilling of his commaundementes. This is the first and principal part of charitie, but it is not the whole: for Charitie is also, to loue euery man, good and euyl, frende and foe, and whatsoeuer cause be geue to & contraye, yet neuer theles to beare good wyll and hert vnto euery man, to vse our selues wel vnto them, as well in wordes and countenance, as in al our outwarde actes and deedes, for so Christ himself taught, & so also he performed in dede. Of the loue of God he taught in this wise vnto a doctour of law, that asked him, which was the greatest of his commaundement in the law: **Mat. 22.** And the Lord God saied Christ, with al thy heart with al thy syle, and with al thy mynde. And of the loue that we ought to haue amonge our selues eche to other, he teacheth vs thus: **Mat. 5.** You haue heard it taught in times past, thou shalt loue thy frende, and hate thy foe, but I tel you, loue your enemies, speake wel of them that curse you, and speake euyl of you, doe well to them that hate you, praye for them that curse and persecute you, that you maye be the childe of your father that is in heauen. For he maketh his sunne to rise both vpon the euyl and good, and sendeth euyl to none and iniurie. For if you loue them that loue you, what rewarde shall you haue? Doct not the publicanes & scribes. And if you speake well

well onelye of them that be your brethren and dere  
beloued frendes, what great matter is that. Do not  
the heathen the same also. These be þ very wordes  
of our Sauour *CHRIST* him selfe, touchinge the loue  
of our neyghbour. And forasmuch as the Pharisees  
(with theyr most pestilent tradicions, & false inter-  
pretations & gloses) had corrupted, & almost clerely  
stopped vp thys pure well of *GODS* lynelue woorde,  
teaching, that this loue and charitie pertayned one-  
ly to a mans frendes, and that it was sufficient for  
a man to loue them, which do loue him, & to hate his  
fooes: therefore *CHRIST* opened thys well agayne,  
poured it, and scoured it by geuing vnto his godly  
lawe of charitie, a true & clere interpretation, which  
is this: that we ought to loue euery man, both frend  
and foe, adding thereto, what comoditie we shall  
haue thereby, and what incomoditie by doynge the  
contrary. What thing can we wythe so good for vs,  
as the eternal heauely father to rekenne & take vs,  
for his chyldren. And this shall we be sure of (sayeth  
*CHRIST*) if we loue euery manne withoute exception.  
And yf we doe othe wyse (sayeth he) we be no better  
then the Phariseis, & publicans & heathen, and shall  
haue our rewarde with them: that is, to be shut out  
from the numbre of *GODS* cholen chyldren, and fro  
his euerylastyng inheritaunce in heauen.

Thus of true Charitie *CHRIST* taught, that euery  
man is bound to loue *GOD* aboue all thynges, and  
to loue euery man, frend & foe. And thus yke wyse  
he did ble him selfe, exhortynge his aduersaries, res-  
toringe the faultes of hys aduersaries, and when  
he coulde not amende them, yet he prayed for them.

The first part of the Sermon.

Thon. 5.

Mat. 29

*William Clemson*

Mat. 53  
Lucas, 8,

first he loued god bys father aboue al thynges: so much that he soughte not his owne gloire and wyl, but the gloire and wyl of his father. I like not (sayd he) mine owne wil, but the wil of him that sente me. Nor he refused not to die, to satisfie hys fathers wil, saying: if it may bee, let this cuppe of death go from me: if not, thy wyl be done, and not myne. He loued not onely his frendes, but also his enemyes, whiche (in their hertes) bare exceeding great hatred against him, and in their tounges spake al euyl of hym, and in theyr actes and dedes pursned him with all their myght and power, euen vnto death. Yet al this not withstanding, he withdrew not his fauoure from them, but still loued the, preached vnto them, of loue rebuked theyr false doctryne, theyr wycked luyng, and did good vnto them, pacientlye takynge whatsoeuer they spake or dyd agaynst hym. When they gaue hym euyl wordes, he gaue none euyl agayne: when they dyd stryke hym, he did not smyte agayne: and when he suffered deeth, he dyd not flea them, nor threaten them, but prayed for them, and dyd put all thynges to hys fathers wyl. And as a shepe is led vnto the shambles to be slayne, and as a lambe that is shorne of his fleese, maketh no noyse nor resistance euen so went he vnto his death, without any repynance, or opening of his mouth, to saye any euill.

Thus haue I sette forth vnto you, what charyite is, aswel by the doctrine, as by the example of Christ hymselfe. Now by also every man maye, without error, know himself, what state and condicion he standeth in, whether he be in charitie, (and so the childe of the father in heauen) or not, for although almoste

euery



every man perswadeth himselfe to be in charitie, yet  
let him examine none other man, but his owne hart,  
his life and conversation, & he shall not be deceyued,  
but truly decerne & iudge, whether he be in perfect  
charitie or not. For he that foloweth not hys owne  
appetite & will, but geueth himselfe earnestly to GOD.  
to do al his will and commaundementes, he maye be  
sure that he loueth GOD: aboue al thinges, & els, sure  
ly he loueth hym not, whatsoeuer he pretende: as  
Christ said: if ye loue me, kepe my commaundmēt's John. 13  
For he that knoweth my commaundementes, & ke-  
peth thē, he it is (said Christ) & loueth me. And again  
he saith: he that loueth me, wil kepe my worde, & my  
father will loue him, and we will both come to hym,  
and dwell with him. And he that loueth me not, wil  
not kepe my wordes. And lyke wyse, he that beareth  
good hearte & minde, and blyeth wel his tongue and  
dedes vnto euerie man, friend and foe, he may know  
therby, that he hath charitie. And then he is sure also  
that almighty GOD taketh him for his dere beloued

sonne. as S. John saith: hereby manifestly 1. Joh. 4

are known the chyldren of GOD, from the

chyldren of the deuyll: for whosoever

doth not loue hys brother, belon-

geth not vnto

GOD.

(:.)

L. ii.

The

## The second part of the Sermon of Charitie.



Agaynst  
carnal me  
that will  
not for-  
geue ther  
enemies.

Du haue heard a playne & a fruitfull  
 setting forth of Charitie. and how pro-  
 fitable and necessary a thing charitie  
 is. Howe charitie stretcheth it selfe,  
 both to GOD and man, friend and foe,  
 and that by the doctryne and exam-  
 ple of CHRIST. And also who may certifie himselve  
 whether he be in perfect charitie or not: nowe as co-  
 cernyng the same matter it foloweth. The peruerse  
 nature of man corrupte with synne and destitute of  
 GODS word and grace, thinketh it against al reason;  
 that a man should loue his enemye, and hath manye  
 perswasions, which bring him to the contrarye. Ag-  
 aynst al which reasons, we ought aswel to set the  
 teachyng, as the luyng of our Sauoure Chryste,  
 who louyng vs (when we were his enemyes) dothe  
 teach vs to loue our enemyes. He did patiently take  
 for vs, many reproches, suffered beatyng, and moste  
 cruell death. Therefore we be no members of him, yf  
 we will not folowe hym. Chryste (sayth. S. Peter)  
 suffered for vs, leauyng an example that we shoulde  
 folowe hym.

1. Pet. 2.

furthermore, we must consydre, that to loue our  
 frendes, is no more but that, which thieues, adulte-  
 rers, homicides, and al wicked persos do: in somuch  
 that Jewes, Turkes, Infidels, & all brute beastes,  
 doe loue them that be theyr frendes, of whome they  
 haue their liuyng, or any other benefites. But to loue  
 enemyes, is the proper condicion onely of them, that  
 be the children of GOD, the disciples and folowers of  
 Chryst.

Christ: Notwithstanding, many fro ward and corrupt nature weigheth ones depely many tymes, the offence and displeasure doon vnto him by enemyes, and thinketh it a burden intollerable: to be bounde to loue them, that hate him. But the burden shoulde be easy enough, if (on þ other side) every man would consider, what displeasure he hath doon to hys enemye againe, & what pleasure he hath receiued of his enemye. And if we find no equal or euen recompense neither in receiuing pleasures of our enemye, nor in requytting displeasures vnto him againe: then let vs pondre the displeasures which we haue doon agaynst almyghty GOD: how often, and howe greuously we haue offended him. And herof, if we will haue of GOD forgiveness, there is none other remedye, but to forgive the offences doon vnto vs, which be very small in comparyson of our offences doon agaynst GOD.

And if we consydre that he, whiche hath offended vs, deserueth not to be forgiven of vs, let vs consider agayne that we much lesse deserue to be forgiven of GOD. And although our enemy deserue not to be forgiven for his owne sake, yet we ought to forgive him for GOD's loue, considering howe great & many benefytes we haue receiued of him, without our desertes, & that Christ hath deserved of vs, that for his sake we shoulde forgive the theyr trespases committed agaynst vs. But here may rise a necessary question to be dissolued: if charitie requyre to thinke, speke & do wel vnto every man, both good & euill: how can magistrates execute iustice vnto malefactors, or how doers with charitie. How can they call euill men in prison, take away thei goodes, and sometimes their

¶ Que-  
stion.

The second parte of the Sermon.

In 3<sup>rd</sup> =  
More.

Charitie  
hath two  
offices.

lives, according to lawes, if charitie will not suffer the  
to to do? Hereunto is a playne & a breif answere: that  
plagues and punishmētes be not euill of them selues,  
if they be wel taken of & harmelesse. And to an euill  
man they are both good & necessary, & may be execu  
ted, according to charitie, & with charitie shuld be ex  
ecuted. For declaratiō wherof, you shal vnderstand,  
& charitie hath .ii. offices: thone contrary to & other,  
& yet both necessary to be vsed vpon men of contrary  
fort, & disposition. The one office of charitie is, to che  
rish the good & harmelesse men, not to oppresse them w  
false accusatiōs, but to encourage the with rewards  
to do wel & to continue in wel doing, defendiſg them  
with & sword, frō their aduersaries. And the office  
of Bishopes & pastores is, to prayse good mē for wel  
doing, that they may continue therein, and to rebuke  
and correct by the worde of GOD, the offences and  
crimes of all euill dysposed personnes. For the other  
office of charitie is, to rebuke, correcte, and punyſhe  
vice, withoute regarde of personnes, and this to be  
vsed agaynst them ouerly, that be euyl men and ma  
lefactors or euyl doers. And that it is as well the of  
fice of charitie, to rebuke, punyſh, and correcte them  
& be euil, as it is to cherish, & reward the that be good  
& harmelesse. S. Paule declareth, (writiſg to & Ro.)  
Rom. 13 saying, that the high powers are ordayned of GOD,  
not to be dreadfull to them that do wel, but vnto ma  
lefactors: to draw the sword, to take vengeance of  
him that committeth the synne. And S. Paule bid  
deth Timothie, stoutelye and earnestlye to rebuke  
synne, by the wordes of God. So that both offices  
shoulde be dyligently executed, to fight againste the  
king.

1, Tim. 1

kingdome of þe deuill the preacher with the woꝛde, &  
the governour with þe sweoꝛd: Els they loue neither  
GOD, nor them whomin they gouerne, yf for lacke of  
correction they wilfully suffer GOD to be offended, &  
the whomin they gouerne, to perishe. For as euery lo-  
uing fader correcteth his naturall sonne, when he  
doth amysse, oꝛ els he loueth hym not: so all gover-  
nours of realmes, countreys, towne, and houses,  
shuld lovingly correct them, which be offendours  
vnder their gouernaunce, & cheris them which liue  
innocently, if they haue any respect, either vnto god  
and theyꝝ office, oꝛ loue vnto the, of whomin they haue  
gouernaunce. And such rebukes and punishmentes  
of them that offend, must be doen in due tyme, lest  
by delay, þe offendours shal hedlonges into all maner  
of mischeife, and not onely be euil the selues, but also  
do hurt vnto many mē, by a doing oþer by their euill  
example, to sinne & outrage after the. As one these  
may both robbe many men, and also make many the-  
ues: and one sedicious persō may alure many, & noy  
a whole towne oꝛ countrey. And such euyl persōnes  
that be so great offendours of GOD, and the common  
weale, charitie requyꝛeth to be cutt off from the body  
of the common weale, lest they corrupt oþer good &  
honest persons: lyke as a good surgion cutteth awai  
a rotten and festred membre, for loue he hath to the  
whole body, lest it infect oþer mēbꝛes adioyning to  
it. Thus it is declared vnto you, what true chari-  
tie oꝛ chꝛistian loue is, so playnlye that no man ned  
to be deceined. Whiche loue, whosoener kepeth not  
only towarde GOD (whō he is bound to loue aboue  
al thinges) but also towarde hys neighbor, as well  
frende

The second part of the Sermon.

frende as foe, that fully kepe him from all offence  
of god and inoffence of man. Therefore heare well  
away this one short lesson, that by true christia cha-  
ritie, god ought to be loved above all thinges, & all  
men ought to be loved, good and euil, frend and foe;  
and to aske, we oughte (as we maye) to do good to  
those that be good, of loue to encourage and cherishe;  
because they be good, and those that be euill, of loue  
to procure & seke their correctiō and due punishmēt;  
that they may therby, either be brought to goodnes  
or at the leaste, that god and the common wealth  
may be the lesse hurt and offended. And yf we thus  
direct our lyfe, by christyan loue and Charytye, then  
Christ doth promise and assure vs that he loueth vs,  
that we be the children of our heauenly fa-  
ther, reconciled to his fauoure, & be  
members of Christ: and that  
after this shorte tyme of  
this present and  
mortal lyfe,  
we shall haue with hym euerlastyng lyfe, in his  
euerlastyng kyngdome of heauen. Therefore  
to hym with the father and the holy gost  
be all honoure and glorie, now  
and ever.

**THE END**

**THE END**

**THE END**

**THE END**

**THE END**

**THE END**

**THE END**

**THE END**



## Agaynst swearynge and Perjurye.



Almighty God, to the intent his most  
 holy name should be had in honour &  
 euermore be magnified of the people,  
 commaundeth that no manne should  
 take his name vaine-ly in hys mouth,  
 threatheninge punishmente vnto hym  
 þe vnreuerentlye abuseth it, by swearynge, sozwea-  
 ryng, and blasphemye. To the intent therefore that  
 this commaundement maye be the better knowne  
 and kept: it shalbe declared vnto you both how it is  
 lawefull for Christian people to swear, and also  
 what peril and daunger it is, vaine-ly to swear, or  
 to be sozwoorne. fyrste when iudges requyre othes  
 of the people, for declaration or openyng of þe truth,  
 or for execution of iustice, this maner of sweringe is  
 lawefull. Also whē men make faithfull promises to cal-  
 lyng to witnes of the name of GOD, to kepe con-  
 nauntes, honest promyses, statutes, lawes, & good  
 customes: as christian princes do in theyr conclusi-  
 ons of peace, for conseruation of common wealthes,  
 & pꝛivate persons, promise theire fidelitie in Matrimo-  
 ny, or one to an other in honestie and true frende-  
 shipp: and al men, when they do swear to kepe com-  
 mon lawes, or for all statutes and good customes,  
 for due ordꝛe to be had and continued emonge men,  
 when subiectes do swear to be true and faythfull  
 to theyr kyng and soueraygne Lord, and whē iud-  
 ges Magistrates, and offyces swear, truly to ex-  
 ecute theyr offyces, and when a manne woulde al-  
 firme the truth to the settinge forth of Goddes  
 glory (for the saluatyon of the people) in open

Whē he is  
 in such  
 cause it  
 is lawful  
 to swear

The first part of the Sermon.

thing of the gospel, or in geuinge of good counsaile  
 psonately for theyr soules health. Al these maner of  
 sweatinges, for causes necessary and honest, be labo-  
 rous. But when men do sweare of custome, in reaso-  
 nyng, bying & selling, or other dayly communicatiō  
 (as manye be common and greate swearers) suche  
 kynd of swearing is vngodly, vnlawfull, and forbid-  
 den by the commaundement of God. for such swea-  
 ring is nothyng els, but takyng of Gods holy name  
 in vayne. And here is to be noted, that laweful swea-  
 ryng is not forbidden, but commaunded of almighty  
 God. for we haue examples of Chyrste, and god-  
 ly men in holy scripture, that did sweare themselves,

**Deut.** 9, and required othes of other lyke wyse. And Gods  
 commaundement is: Thou shalt dread thy Lorde  
**Psal.** lxxi God, and shalt sweare by hys name. And almighty  
 GOD by hys **Prophete Dauid** saith: al men shal  
 be prayled that sweare by hym.

**John.** 3, Thus did our Sauour Christ sweare dyuerse  
**Col.** 1, times, saying verely verely. And **S. Paule** sweareth  
**Gal.** 2, thus: I call God to wytnes. And **Abraham** (war-  
 ing olde) required an othe of his seruaunte, that he  
 shoulde procure a wife for hys sonne **Iaac** whyche  
 should come of his owne kyndred: and the seruaunte  
**Gen.** 22, did sweare that he would persourme his mapsters  
 wil. **Abraham** also being required, dyd sweare vnto  
**Abimelech**, the kyng of **Geraris**, that he should not  
 hurte him nor his posteritie. And soo lyke wyse dyd  
**Abimelech** sweare vnto **Abraham**. And **Dauid** did  
 sweare to be and continue a faythfull frende to **Jo-  
 nathas**: and **Jonathas** did sweare to become a fayth-  
 full seruant vnto **Dauid**.

## Of swearing

Also, GOD once commaunded, that yf a thyng were laied to pledge to any man, or left with him to kepe. if the same thing were stolne, or lost, that the keeper therof should be sworne befoze Iudges, that he did not conuey it away, nor bled any deceite, in causing the same to be conueyed away, by his consente or knowledg. And S. Paule saith: *¶* in al matters of controuersye betwene two persons, wheras one saith yea, and the other naye, so as no due profe can be had of the truth, the end of euery suche controuersye muste bee an othe mynystred by a Iudge. And mozeouer, GOD by the prophete Jeremy saith: thou shalt sweare *¶* lord liueth, in trueth, in iudgemente, in righteounes. So *¶* whosoener sweareth when he is required of a iudge, let him be sure in hys conscience, that his othe haue these three condycions, and he shall neuer nede to be asfayde of periurpe.

fyrst he that sweareth, must sweare truely: that is, he must (setting a part al sauoure & affectyon to the parties) haue the truth onely befoze hys eyes, and for loue therof, say and speake that whych he knoweth to be truth, and no further. The seconde is: he that taketh an othe, must doe it with iudgemente, not rashely and vnadvisedlye, but soberlye, consideringe what an othe is. The thirde is: he that sweareth, muste sweare in ryghteounes: that is for the very zeale and loue, which he beareth to the defence of innocency, to the maintenance of the triney, and to *¶* righteounes of the matter or cause: all profyt, disprofite, all loue and sauour vnto the persone, for frendeshippe or kynred, layd a parte. Thus an othe (if it haue with it these three condicions) is a parte

what conditions a  
in swerfull  
oth ought  
to haue.  
The first  
The se-  
cond.

The. iii.

The .i. part of the Sermon.

Why he  
willed  
in scrip-  
ture to  
swear  
by the  
name of  
GOD

Ch. 42  
Gal 15

Com-  
mon  
lawes  
had by  
lawfull  
othes  
made  
euer.

of GODS glozpe, whiche we are bounde by hys com-  
maundement, to geue vnto him. For he willet that  
we shall sweare onely by his name: not that he hath  
pleasure in our othes, but lyke as he commaunded  
the Jewes to offer sacrifices vnto him, not for anye  
Delight that he had in them, but to kepe the Jewes  
from committynge of Idolatry: so he commaunding  
vs to sweare by hys holy name, doeth not teache vs  
that he delyghteth in swearyng, but he thereby for-  
biddeth al men to geue hys glozpe to any creature in  
heauē, yearth, or water. Hether to youse, that othes  
lawfull, are commaunded of GOD, vled of Patriar-  
ches and Prophetes, of CHRIST himselfe, and of his  
Apostle Paule. Therefore christian people muste  
thinke lawefull othes, both godly and necessary. For  
by lawfull promises and couenauntes confirmed by  
othes, Princes and their countreies are confirmed  
in common tranquillitie and peace. By holpe promy-  
ses, with calling the name of GOD to wytnesse, we be  
made lyuely members of CHRIST, when we professe  
his relygion, receuyng the sacrament of baptisme.  
By lyke holy promise, the sacrament of matrimonye  
kniteth man & wife in perpetuall loue, that they de-  
syre not to be separated, for anye dyspleasure or ad-  
uersitie that shal after happen.

By lawefull othes, which kynges, Princes, Iud-  
ges, and Magistrates doe sweare, common lawes  
are kept inuiolate. Justice is indifferentlye mynys-  
tered, harmelesse persons, fatherlesse chyldren, wyd-  
owes and poore men are defended from murthe-  
rers, oppresors and theues: that they suffer no wrong  
nor take anye harme, By lawfull othes, mutual socie-  
tie,

## Of swearing

tie, amitie, and good ordie is kept continuallye in all commonalties as boroughes, cities, townes & villages. And by laweful othes, malefactours are searched out, wronge doers are punished, and they which sustein wronge are restored to their ryghte. Therefore, laweful swearing cannot be euill, whiche byngeth vnto vs, so many godly, good, and necessary commodities. wherfore, when **CHRIST** so earnestly forbiddeth swearing, it maye not so bee vnderstanded, as though he did forbid al manner of othes: but he forbiddeth al vayne swearing, and forbiddinge, bothe by **GOD** and by his creatures: as the common vse of swearing, in bying, sellynge, and in oure daylye communication, to the intente euerye christian mannes word, shoulde be as well regarded in suche matters, as if he should confyrme hys communicacyon wyth an othe. For euerye christian mans woorde (sayeth **Saint Hierome**) shoulde be so true, that it shoulde be regarded as an othe. And **Chrysostome** wytnessynge the same, sayth: It is not conueniente to sweare, for what nedeth vs to sweare, when it is not lawefull for one of vs to make a lye vnto another. Peraduenture some wyl saye: I am compelled to sweare, for els men that do comun with me, or do bye and sell with me, wil not beleue me. To this aunswereth **S. Chrysostome**, that he that thus sayth, sheweth hymselfe to be an vntrust, and a deceitfull personne: for yf he were a trustie man, and his dedes taken to agree with his wordes, he shoulde not nede to sweare at al. For he that vseth trueth and playnes in hys bargaynyng and communication, he shal haue no neede by such vayne swearing, to bring hymselfe in credence

Vayne  
swearing  
is for-  
bidden.

An ob-  
jection.

An an-  
swere.

*The 3. parte of the Sermon.*

with his neighbours, nor his neighbours will not  
mistrust his sayings. And if hys credence bee soo  
much lost in dede, & he thinketh no man will beleue  
him without he sweare, then he maye well thynke  
hys credence is cleane gone. For truth it is (as The-  
ophilactus writeth, & no man is lesse trusted, then  
he that vseth much to sweare. And almyghty GOD  
by the wise man sayth: That manne whiche swea-  
reth much, shalbe ful of sinne, and the scourge of GOD  
shal not depart from his house.

*Another  
objection*

*In An-  
swers.*

But here some men will say, for excusing of theyr  
many othes in theyr dayly talke: why shoulde I not  
sweare, when I sweare truelye. To such men it  
may be said, that though they sweare truelye, yet in  
swearing often, vnadvisedly for trifles, without ne-  
cessitie, and whē they should not sweare, they be not  
without fault, but do take Gods most holy name in  
vayne. Much more vngodlye and vntwysse men are  
they, that abuse Gods most holy name, not onely in  
bying and selling of smal thinges daylye in all pla-  
ces, but also eating, drinking, playing, commoning,  
and reasoning. As yf none of these thinges myghte  
be doen, except in doyng of them, the mooste holye  
name of GOD be commonly bled and abused, dayne-  
ly, and vnreuerently talked of, sworne by and  
for sworne, to the breakyng of Gods com-  
maundement, and procurement of  
hys indygnatyōn.



## The second part of the Sermon. of swearing.



**Y**ou haue bene taught in the first part of  
 this sermon agaynst swearing & periury  
 what gret daunger it is to vse the name  
 of GOD in vaine. And that al kinde of  
 swearing is not vnlawefull, neyther  
 agaynst GODS commaundement, and that there be  
 thre thinges required in a lawfull oth. fyrste, that it  
 be made for the maintenaunce of the truth. Second  
 that it be made with iudgemente, not rashlye & vn-  
 aduisedly. Thirde, for the zeale and loue of iustyce.  
 We heard also what commodities cometh of lawfull  
 othes: And what daunger cometh of rashe & vnlaw-  
 ful othes. Nowe as concerning the rest of the same  
 matter, ye shal vnderstand & as wel the vse & name  
 of god in vaine, that by an oth make lawefull promi-  
 ses of good and honest thinges, and performe them  
 not: as they, which do promise euil and vnlawefull  
 thinges, and doe perfourme the same. Of such men  
 that regard not their godly promyses bounde by an  
 othe, but wittinglye and wilfully breaketh them, we  
 doe reade in holye scripture two notable pynny-  
 mens. fyrst, Josue and the people of Israel made  
 a league and faithfull promise of perpetual amitye  
 and frendship with the Gabaonites: notwithstanding,  
 afterward in the dayes of wicked Saule, ma-  
 ny of these Gabaonites were murdered, contrary to  
 & said faithfull promise made. wherwith almyghtye  
 GOD was so sore dyspleased, that he sent an vnder-  
 full hunger, vpon the whole countrey, whiche con-

A lawfull  
 othe and  
 promyses  
 would be  
 better re-  
 garded.

Josue 9,

*The second part of the Sermon.*

2. Be. xi. tynued by the space of thre yeres. And god woulde not with draw his punishment, vntill the sayde offence was reuenged by the deathe of. vii. sonnes, or next kinsmen of kynge Saule. Also, wher as Sedechias, kynge of Ierusalem, had promysed fidelitie, to the kynge of Chaldea: afterwarde. when Sedechias, contrary to hys othe and alleageaunce, dyd rebel agaynst kinge Nabugodonozor: this Heathen king, by GODS permission and suffraunce inuadinge the land of Jewry, and besieging the cytye of Ierusalem, compelled the sayd king Sedechias to flee, & in fleeing, tooke him prisoner, & before hys sonnes before hys face, and put out bothe hys eyes, and branding hym with chaynes, led him prisoner miserably into Babylou.

Malaw  
ful othes  
and pro  
myses  
are not  
to be  
kepte.

Ma. 14

Act. 23.

Judith  
II.

Thus doeth GOD shewe playnly, howe much he abhorreth breakers of honeste promyses. bounde by an othe made in hys name. And of them that make wicked promyses by an othe, and wil perforce the same: we haue example in the scripture, chyetly of Herode, of þe wicked Jewes, and of Jephthah. Herode promysed by an othe vnto the damosel whych he daunsed beefore hym, to geue vnto her whatsoeuer she shoulde aske: when she was instructed beefore of her wicked mother, to aske the heade of saynt John Baptyste. Herode as he tooke a wycked othe so he moze wyckedly perforce the same, & cruellye shewe the most holy Prophete. Likewise dyd þe malicious Jewes make an othe, cursyng theiuelues yf they did eether eat or drink, vntill they had slaine S. Paule. And Jephthah, when GOD had geuen to him victorye of the chyldren of Ammon promysed of a foolyshe deuocyon

## Of swearing

deuotion vnto God, to offre for a sacrifice vnto him, that persone, which of his owne house shoulde fynde meete with him, after his returne home. By force of whiche sonde and vnadvised othe, he did slea hys owne and onely daughter, whiche came oute of hys house, with myght and love, to welcome him home. Thus the promise whiche he made moste foolyslye to God, against Gods euermoring will, and the lawe of nature, most cruelly he performed, so committing agaynst GOD double offence. Therfore, whosoener maketh any promise, bynding him selfe therunto by an othe, let him forsee, that the thing which he promyseth bee good, honeste, and not agaynst the commandement of GOD, and that it be in his owne power to performe it iustly. And suche good promyses, must all men kepe, euermore assuredly. But yf a man at anye tyme shall, eyther of ignorance, or of malice, promise and sweare to do any thing, whiche is eyther against the lawe of almighty GOD, or not in his power to performe: let hym take it for an vnlawfull and vngodly othe.

Nowe something to speake of perjury, to the intent you should knowe, howe great and greuous an offence agaynst God this wilfull perjury is. I wil shewe you, what it is to take an oth before a Iudge vpon a booke. fyrst, when they layinge their handes vpon the gospel booke, do sweare truely to inquire and to make a true presentment of thinges, where- with they be charged, and not to lette from sayinge the truthe, and doynge truely, for fauour, loue, breake, or malice of any person, as GOD maye helpe them, and the holy contentes of that booke: They make

*Against perjury*

*An oth before a iudge.*

The .ij. parte of the Sermon

considre, that in that booke is conteyned, Gods euer lasting trueth, his mooste holy and eternall worde, whereby we haue forgeuenesse of our synnes, and be made inheritous of Heauen, to lyue for euer, with goddes Angelles and his sainctes, in ioye and gladnesse. In the gospell booke is contained also, Gods terrible threates to obstinate synners, that wyl not amende theyr liues, nor beleue the trueth of God his holy worde: and the euerlasting payne prepared in helle, for Idolaters, Hypocrites, for false and vaine swearers, for periured men, for false witnes bearers, for false condemners of innocent and gytleles men, and for them, whiche for sauoure hide the crymes of euill doers, that they shoulde not be punished. So that whosoever wilfully forsweareth him selfe vpon Christes holy Euangely, they bitterly forsake Gods mercye, goodnesse and trueth, the merites of our sauiour Christes natiuitie, life, passion, death, resurrection, and assention. They refuse the forgeuenesse of synnes, promised to all penitente synners, the ioyes of heauen, the company with Angelles and sainctes for euer. All whiche benefites and consoytes, are promised vnto true christian persons in the gospell.

And they, so being forsworne vpon the gospel, do betake them selves to the deuilles service, the master of all lyes, falshod, deceite, and periurye, prouokynge the great indignation, and curse of God, against the in this lyfe, and the terrible wrath and iudgemente of our sauiour Christ, at þe great day of the last iudgement, when he shal iustly iudge both the quicke and the dead, accordynge to theyr woorkes, for whosoever forsaketh the trueth, for lone or displeasure of  
any

## Offswearinge.

any man, or for lucre and profite to hym selfe, doeth forsake Christ, and with Judas betrayeth hym.

And although such periured mennes falshood bee now kept secrete, yet it shalbe opened at the last day when the secretes of all mennes heartes, shalbe manifested to all the worlde. And then the trueth shall appeare, and accuse them: and theyr owne conscience, with all the blessed companye of heauen, shall beare witness truly against them. And Christ the righteous iudge, shall then iustly condemne them to everlasting shame and death. This sinne of perjurye, almighty God by the prophete Malachy, doth threaten to punyssh the fore, saying vnto the Jewes: I will come to you in iudgement, and I will be a swift witness, and a sharpe iudge, vpon forgerers, adulterers, and periured persons. Which thing to the Prophete Zachary God declareth in a vision, wherein the prophete saw a booke lying, which was twentye cubites long, and tenne cubites broad, God saying then vnto hym: this is the curse, that shall goe furthe vpon the face of the yearth, for falshood, false swearing, and perjurye. And this curse shall entre into the house of the false man, and into the house of the periured man, and it shall remaine in the middeste of his house, and consume hym, the tymbre and stones of his house. Thus you see, how much God doth hate perjurye, and what punishment God hath prepared for false swearers, and periured persones.

Thus you haue heard, how, and in what causes it is lawfull for a Christian man to swear: ye haue heard, what properties, and conditions, a lawfull othe must haue, and also howe suche lawfull othes

Though  
perjurye  
do escape  
here but  
pied and  
baptist  
shed, is  
shall not  
do for cuse

Malac. 3

zachar. 3

*The second part of the Sermon*

are bothe godlye, and necessarye to be obserued : ye  
haue heard, that it is not lawfull to sweare vayne-  
(that is) other wayes then in suche causes, and after  
suche sort, as is declared: and finally, ye haue heard  
howe damnable a thing it is, eyther to forswear oure  
selues, or to keepe an vnlawfull and an vnadvised  
othe. wherfore let vs earnestly call for grace, that al  
vayne swearing and perjury let a part, we may  
onely vse suche othes, as bee lawfull and god-  
ly, and that we maye truely, withoute all  
fraude, keepe the same, accordinge to  
Gods will and pleasure. To  
whom with the sonne  
and holye ghost,  
bee all honour  
and glo-

ry.

396 A.



# A Sermon, how dangerous a thinge

it is, to fall from God.



four geynge from God, the wyse-  
man sayth, that pryde was the fyrste  
beginning: for by it mannes hearte  
was turned from God his maker.

For pryde (sayeth he) is the fountaine  
of all synne, he that hath it, shall be ful

of curlesinges, and at the ende it shall overthrow him.

And as by pryde and synne we go from God: so shall

God and al goodnes with him, go from vs. And the

prophete Dses doeth playnly asseyne, & they which

go away stil fro God by vicious lusting, & yet would

go aboute to pacyfe him otherwile, by sacrifice, and

entertayne hym thereby, they labour in vayne. For,

notwithstandinge all theyr sacrifice, yet he goeth stil

awaye from them. For so muche (sayth the prophete)

as they do not applye theyr myndes to retourne to

God, althoughe they goo aboute with whole flockes

and herdes to serke the Loyde: yet they shall not

fynde him, for he is gone awaye from them. But as

touchinge our turninge to God, or from God: you

shal vnderstand, that it may be doen dyuerse waies.

Sometimes directlpe by ydolatre, as Israell and

Juda then did: sometimes men go from God, by

lacke of fayth, and mistrusting of God, wherof Esay

speaketh in this wyse: woe to them that go home

into Egypt, to seke for helpe, trusting in horse,

hauing confidence in the numbre of chariots, and in

saunce or power of horsemen. They haue no confi-

dence in the holy god of Israel, nor like for the Lord.

But what foloweth. The Lorde shall let hys hande fall vpon them, and downe shall come, both the hel-  
per, and be that is holpen. They shalbe destroyed al-  
together.

Sometime men go from God, by the neglecting  
of his commaundementes, concerning theyr neygh-  
bours, which commaundeth them to expresse hartie  
loue towardes euery man: as Zacharye sayde vnto  
the people in Gods behalte. Beue true iudgemente,  
beue mercye and compassion euery one to his bro-  
ther. Imagin no detraite towardes widowes, or chil-  
dren fatherles & motherles, towardes straunger, or  
the poore, let no man forge euill in his heart against  
his brother. But these thynges they passed not of,  
they turned their backs, and went theyr way, they  
stopped theyr eares, that they might not heare, they  
hardened theyr hartes, as an Adamante stone, that  
they might not listen to the lawe & the wordes, that  
the Lorde had sente through his holy spirite, by his  
anciente prophetes. Wherefore the Lorde shewed  
his great indignation vpon them. It came to passe  
(sayeth the prophete) even as I tolde them, as they  
would not heare, so when they cryed they were not  
heard, but were scattered into al kingdomes, whiche  
they neuer knew, & theyr lande was made desolate.  
And to be short al they, that may not abide the worde  
of God, but folowynge the perswasions, and flatter-  
ies of theyr owne hartes, go backeward, & not for-  
ward, as it is said in Jeremy they go & turne a way  
from God. Insomuche that Eugene sayeth. He that  
in mynd is sturde, with wordes, with thought, & care  
opposeth & gentry himself to gods word, & thinketh  
vpon

.. Of falling from God.

Upon his lawes, day & night, geueth him selfe wholly  
to God, and in his preceptes and comāndementes  
is exercised: this is he that is turned to God. And on  
thoother part (he saith:) whosoener is occupied with  
fables & tales when the word of God is reuered, he  
is turned from God. Whosoener in tyme of reādyng  
Gods worde, is careful in his minde, of worldly busi-  
ness, of moneye, or of lucre: he is turned from God.  
Whosoener is entangled with heares of possessions  
fylled with couetousnes of ryches: whosoener stu-  
dieth for the glory & honor of this worlde, he is tur-  
ned from God. So that after his mynde, whosoener  
hath not a speciall minde to that thinge that is com-  
maunded or taught of God: he that doth not listen  
vnto it, embrace & print it in his heart, to the intent  
that he maye duely fashion his lyfe thereafter, he is  
playnly turned from God: although he doe other  
thinges of his owne deuotion and minde, whiche to  
him seme better, & more to gods honor. Whiche thing  
to be true, we be taught and admonished in the holy  
scripture: by the example of King Saule, who being  
comāunded of God by Samuel, that he should kyl  
all the Amalechites, and destroye them cleary with  
theyr goodes & cattels: yet he, beyng moued, parte-  
ly with pitie, and partly (as he thought) with deuo-  
tion vnto God, saued Agag the kynge, & all the chief  
of theyr cattayle, therewith to make sacrifice vnto  
God. Wherewithall God beyng displeased hyghly,  
sayd vnto the Prophete Samuel, I repente that  
euer I made Saule a king, for he hath forsaken me,  
and not folowed my wordes, and so he comāded  
Samuel to spewe hym, And when Samuel spewe

1. 16. 15

The firste parte of the Sermon.

wherefoze (contrary to Goddes woꝛde) he had sated the catell: he excused the matter, partely by feare, sayinge he durste doe none other, soꝛ that the people would haue it so: partely, soꝛ that they were goodly beastes, he thought too good would be contente, leping it was done of a good intent and deuotion, to honoꝛ God with the sacrifice of them.

But Samuel, reprobuing al suche intentes and deuotions (seme they rieter so much to Gods honour, if they stande not with his woꝛde, whereby we may be assured of his pleasure) sayd in this wise: would God haue sacrifices and offeringes, Or rather that his woꝛde shoulde be obeyed. To obeye him, is better then offeringes, and to listen to him, is better then to offre the fat of Rammes: yea, to repugne against his voyce, is as euell as the sinne of fowlsaying, and not to agree to it, is lyke abhominable Idolatrye. And now, soꝛasmuche as thou hast caste away the woꝛde of the lord, he hath cast away thee, that thou shouldest not be kyng.

The firste  
thing of  
God first  
men.

By all these examples of holy Scripture, we may knowe, that as we forsake God: so will he euer forsake vs. And what miserable state doth consequent ly and necessarily folow ther vpon, a man may easily consider by the terrible threynings of God. And although he consider not al the sayde miserie, to the vttermost, beyng so great, that it passeth any mans capacitye, in this lyfe sufficiently to consider the same: yet he shall sone perceiue so muche thereof, that if his heart be not more then stony, or harder then the Adiantum, he shall feare, tremble and quake, to cal the same to his remembrance.



The first part of the Sermon.

Accordinge to his example and doctrine, and to the  
setinge forth of his glory, he will take awaye from  
the world his kingdome, his holy word, whereby he should  
reigne in the world, because they bring not further fruit  
therof, that he loatheth. Nevertheless, he is so mer-  
ciful, as of so long forbearance, that he doth not shewe  
upon vs, that great wrath to day. But when we  
begin to shrinke from his word, not beleuing it, or  
not expelling it in our liuing, he will he send  
his messengers, the true teachers of his word, to  
admonish us of our default: that as he for his part,  
for the great love he bare vnto vs, deliuered vs  
alone summe to suffer death, that we by his death  
might be deliuered from death, and be restored to li-  
fe eternall, he desireth to dwell with him, and to be  
partakers, and inheritours with him, of his euera-  
lasting glorie and kingdome of heauen: so againe,  
that we for our partes, should walke in a godly lyfe,  
as becometh his children to doo. And if this wyll  
not serue, but still we remaine disobedient to his  
word, and will, not knowing him, not louing him,  
not fearing him, not putting our whole trust & con-  
fidence in him, and on the other side, to our neigh-  
bours, behauing vs bocharitably, by disdaine, enuy,  
malice, or by committing murder, robbery, adulte-  
ry, glotteny, decait lying, swearing, or other like de-  
ceitfull wordes, and vngodly behauiour: then he  
threateneth vs by terrible comminations, swearynge  
in great angre, that whosoener doth these wordes,  
shall neuer enter into his rest, which is the kingdome  
of heauen.

Mat. 24.  
25.



# The second part of the Sermon of fallinge



In the former parte of this sermon  
we have learned how many causes  
of sinnes were in the world some  
by idolatry, some by lacke of faith  
some by the negligence of the  
neighbour, some by the hearing  
of Gods word, some by the pictures

they take in the vanities of worldly things. And thus  
also learned in what manner we may knowe how  
gone from God, and how that God yet of his infa-  
nite goodness to call againe a man from that he is  
set by fleshly and fentle admonitions by his prophetes  
after he hath on terrible thunders. And thus  
also gentile may knowe and commendation to gether  
do not seeme, than God will punish and punish the  
penance upon us, he will punish intolerable  
plagues upon our heads, and after he will take  
awaye from us all by his hand and his power, whete  
it is before he by his hand and his power, whete  
it is of calamitie. As the Evangelical prophete  
say, agreeing with the psalms parable doth it say  
us, saying: That God had made a goodly vineyard  
for his beloved children: he hedged it, he walled it  
round about, he planted it with choicest vines, and  
made a turret in the middes thereof, & therein  
a wyne presse. And when he looked that it should bring  
him forth good grapes, it brought forth wild  
grapes: and after it followeth: How shall I do  
unto it, saith God, I will do with my vineyard  
as I have done with this vineyard, I will pluck  
down the hedges, that it may be made a  
waste.

Chap. 5.

ap. 2. 2.

synallat to the second part of the Sermon  
 breake doone the wallen that it may be troden un-  
 der foote: I wyll let it lye wast, it shal not be cutte. it  
 shall not be digged, but briers and thornes shall o-  
 uergrowe it: and I shall commaunde the cloudes  
 that they shall not raine vpon it.  
 My chylde: these saynges he are myghty, that if we  
 which are the chosen buyers of GOD, bringe not  
 forth good grapes, that is to say, good workes that  
 may be delectable and pleasaunt in his sight: to be he  
 will say: a hee, when he sendeth his messengers to  
 call vpon us for them, but rather bring forth wyld  
 grapes, that is to say, fower workes, to witte, in-  
 lauery, and inuirtute: which will be pluck away al de-  
 fence, and cause greuous plagges of famine, a battayll,  
 death, a death, to light vpon vs. finally, if these doe  
 not yet serue, he wil let vs lie wast, he wil geue vs  
 ouer, he wil turne away from vs, he wil dig a delue  
 no more about vs, he wil let vs alone, a suffer vs to  
 bring forth, even such fruit as we wil: to bring forth  
 bysses, briers, a thornes, a naughtynesse, a vyce, a  
 that so abundantly, that they shal cleane ouergrowe  
 vs, suffocate, strangle, a utterly destroy vs. But then  
 that in this world, lye not after GOD (but after their  
 own carnal liberty) perceiue not this great wrath  
 of GOD towards them, he wil not digge, nor delue  
 any more about them, he doth let them alone, eue  
 to themselves. But they take this for a great ben-  
 efit, as if they had al their owne libertie: a so they  
 lye in carnal libertie were the true libertie of a gol-  
 nel. But GOD forbidde (good people) that eny wil  
 lye in such libertie, for although GOD suffer  
 the wicked to haue their pleasure in this  
 world:

would: yet the end of ungodly living is at length  
 eternal destruction. The murmuring Israelites had  
 that they longed for, they had quayles enough, yea  
 tyl they were weary of them. But what was the end  
 thereof? Their spoete meate had souce sauce: seven  
 boyles the meate was in their mowthes, the plague  
 of God lighted vpon them, and sodainly they dyed.  
 So, if we live ungodly, God suffereth vs to folow  
 our owne willes, to haue our owne delights and  
 pleasures, and correcteth vs not: with some plague  
 it is no doubt, but he is almost bitterly dyspleased  
 with vs. And although it bee long or he stryke, yet  
 many tymes, when he strykethe suche personnes, he  
 striketh them at once, for euer. So y when he doth  
 not stryke vs, when he ceaseth to afflict vs to punish  
 or beate vs, & suffereth vs to runne headlonges into  
 all ungodlines, and pleasures of thys worlde that  
 we delite in, without punisshmente & aduersitie, it is a  
 deadly token y he loueth vs no lenger, that he careth  
 no lenger for vs, but hath geue vs ouer, to our owne  
 shames. As long as a man doth ployne his vices, doth  
 digge at the rootes, and doeth lay fresse vnder  
 them, he hath amynde to them, he perceyuerth some  
 token of fruitfulness that may be recovered in: the  
 but when he will bestow no more suche cost and la-  
 bor about them, then it is a signe that he thynketh  
 they wil neuer be good. And the father, as long as  
 he loueth his child, he loveth angerly, he correcteth  
 him when he doeth amysse: but when that serueth  
 not, & vpon that he ceaseth from correction of hym,  
 and suffereth him to do what he list himselfe, it is a  
 signe that he intendeth to disinherit hym, & to cast

The second part of the Sermon.

him a way for euer. So surely, nothing should perce  
 our heart so sore, and put vs in suche horrible feare,  
 as when we knowe in our conscience, that we haue  
 grievously offended GOD, and do so continue, & that  
 yet he striketh not, but quietly suffereth vs in the  
 naughtines that we haue delight in. Then specially  
 it is time to crye, & to cry againe, as Dauid dyd:  
 Psal. 51. Cast me not away from thi face, and take not away  
 Psal. 29. thy holy spirit from me. LORDE take not awaye thy  
 face from me, cast not thy seruant awaye in displea-  
 sure. Hide not thy face from me, least I be like vnto  
 Psal. 1. the that go down to hel. The which lamentable pray-  
 42. ers of him, as they do certifye vs, what horrible dan-  
 ger they be in, from whom GOD turneth his face (for  
 time, & as long as he so doth:) so shoulde they moue  
 vs to crye vpon GOD with al our heart, that we may  
 not bee brought into that state, which doubtles is so  
 sorrowful, so miserable, & so dreadfull, as no tongue  
 can sufficiently expresse: or any heart can thynke.  
 For what deadly grief may a man suppose it is to  
 be vnder the wrath of GOD to be forsaken of hym, to  
 have his holy spirit the authoure of all goodnes, to  
 be taken from him, to be brought to so vile a con-  
 dition, that he shalbe lesse mete for no better purpose,  
 then to be for euer condemned to hell. For not onely  
 suche places of Dauid do shewe, that vpon the turn-  
 awayng of GODS face from anye persons, they shalbe  
 left bere from al goodnes, & farre from hope of re-  
 medy: but also the place recited last before of Esay,  
 doeth meane the same, which sheweth, & GOD at len-  
 gth doth so forsake his vnfertile vineyard, & he wyl  
 not onely suffice it to byng furth wedes, briers, and  
 thornes,

Of falling from God.

thornes, but also, further to punish the unfruitfulnes of it, he saith he wil not cut it, he wil not delue it, and he wil commaund the cloudes, that they shall not raine vpon it, whereby is signified, the teachinge of his holy word: which S. Paule, after a lyke manner, expresseth by planting and watering, meaning that he wyl take that away from thē. So that they shalbe no longer of his kingdome, they shalbe no longer gouerned by his holy spirite, they shalbe frustrated of the grace and benefites that they hadde, and euer mighte haue enioyed throughe Christe: They shalbe deprived of the heavenly light, and life which they had in Christ, whyles they abode in him. They shalbe, (as they were once) as men without GOD in this world; or rather in woofle takynge. And to be short, they shalbe geuen into the power of the deny, which beareth the rule in al thē, that he cast awaye from GOD, as he dyd in Saul, & Judas, and generally in al such, as worke after their owne wylls, the chyldren of diffidence and infidelitie.

Let vs beware therefore (good christyan people) lest that we, reiecting GODS woord, (by the whiche we obteine and reteine true faith in GOD) be not at length cast of so farre, that we become as y<sup>e</sup> chylidren of infidelitie, which be of two sortes, farre dyuerse, yea almost cleane contrary, and yet both bee verpe farre from returning to GOD. The one sorte, onelye waiping their sinful & detestable liuing, with y<sup>e</sup> right iudgment & straightnes of GODS righteousness, be so destitute of counsaile, and be so comfortles, (as all they must nedes be, from whom the spirite of counsaile and comfort is gone) that they will not be per-

swaded

The second part of the Sermon.

swaded in their hartes, but that either GOD cannot  
overtake that he will not take them agayne to his fauor  
and mercye. The other, hearing the long and large  
promises of GODS mercye, and so not contentinge a  
right faith therof, make those promises larger, then  
ever GOD did: trusting, that although they continue  
in their sinfull and detestable livinge neuer so longe,  
yet that GOD at the ende of their lyfe, will shewe his  
mercye vpon them, and that then, they will returne.

Ex. 18.  
and. 33.

Agaynst  
desperati-  
on.

And both these two sortes of men, be in a damnable  
state: and yet neuerthelesse, GOD (who willet not  
the death of the wicked) hath shewed meanes, wher-  
by both the same (if they take hede in season may es-  
cape. The first, as they doe dread GODS rightfull  
iustice in punishing sinners: (wherby they should be  
dismaid and should despayre in dedde, as touching any  
hope that may be in themselves) for if they would  
constantly beleue, that GODS mercye is the remedye  
appoynted agaynst such despayre and distrust, not  
onely for them but generally for al that be sorry and  
truelly repentant, & wil therewithall sticke to GODS  
mercye, they may be sure they shal obtayn mercye, and  
enter into the porte of hauen of sauegarde, into the  
whiche whosoener doth come, be they before tyme ne-  
uer so wicked, they shal be oute of daunger of euer-  
lasting damnation, as GOD by Ezechiel saith: what  
time soeuer the wicked doth returne, & take earnest  
and true repentance, I wil forget al his wickednes.

Ex. 33.

Agaynst  
presump-  
tion.

The other, as they be ready to beleue GODS pro-  
mises so they should be as ready to beleue the threat-  
ninges of GOD: aswel they should beleue the lawe  
as the gospel: as well that there is an yet another  
lasting



Offfallinge from God. 10

lastinge tye, as that there is an heauen, and euertlastinge hope, as wel they should beleue damnation to be threatened to the wicked and euill doers, as saluation to be promysed to the faithful in worde and workes: as well they should beleue God to be true, in the one, as in the other. And the sinners that continue in theyr wicked luyng, ought to thinke, that the promyses of Goddes mercy and the Gospel, pertaine not vnto them, beyng in that state: but onely the lawe, and those scriptures, whiche confesse the wrath, and indignation of GOD, and his threateninges, whiche should certifie them, that as they do ouer boldly presume of GODS mercy, & liue dissolutely: so doth GOD styl more and more withdraue his mercy from them, and he is so prouoked therby to wrath at length, that he destroyeth suche presumers many tymes sodaynly. For of suche Saynt Paule sayde thus: when they shall saye it is peace, 1. Cor. 5 there is no daunger, then shall sodaine destruction come vpon them. Let vs beware therefore, of suche naughtye boldenesse to synne: for GOD, which hath promysed his mercy to them that bee truly repentaunte, (although it be at the latter ende) hath not promised to the presumtuous sinner, eyther that he shall haue longe lyfe, or that he shall haue true repentaunce at the laste ende. But for that purpose hath he made euery mannes death vncertaine, that he should not put his hope in thende, and in the meane season (to GODS hygh displeasure) lyue vngodly. Wherefore, let vs folowe the counsaile of the apostle: let vs make no taryng to turne vnto the lord: let vs not put of, from day to daye, for sodaynly shall

10. i.      his

*Of fallinge from God.*

hys wrath come, and in tyme of benygntyce he wyl  
destroy the wicked. Let vs therfore turne betymes:  
**Mat. 14,** and whē we turne, let vs praye to **GOD**, as **Ozer**  
teacheth, saying: Forgeue vs al our synes, receiue vs  
graciouflye. And if we turne to him, with an hum-  
ble & a very penitent heart, he wyl receiue vs to hys  
fauour and grace, for hys holpe names sake, for hys  
promyse sake, for his trueth and mercyes sake, pro-  
mised to all faythful beleuers in **Iesus Christe**,

his onely naturall sonne. To whom the on-  
ly sauiour of the worlde, with the fa-  
ther and the holy ghoste, bee all  
honour, glory, and power,  
worlde without ende.

**Amen.**



**C D**



**An**

## An exhortation agaynste the feare of death.



**I**t is not to be merueilled, that worldly men doe feare to dye: for death depyueth them of all worldly honours, riches, and possessions, in the fruition whereof, the worldly man counteth hym self happy, so longe as he maye enioye them at his owne pleasure, and otherwise, if he be dispossessed of the same, without hope of recourte, then he can none other thinke of him self, but that he is vnhappy, because he hath lost his worldly ioye and pleasure. Alas thinketh this carnall man, shall I not depart for euer, fro al my honours, al my treasure, from my country, frendes, riches, possessions, and worldly pleasures, whiche are my ioye and heartes delyghte? Alas that euer that daye shall come, when all these I muste hydde fare well at once, and neuer to enioye anye of them after. Wherefore it is not withoute great cause spoken of the wise man: O death, howe bitter & so woe is the remembraunce of thee, to a man that liueth in peace, and prosperitie in his substance, to a man liuinge at ease, leadyng his lyfe after hys owne mind withoute trouble, and is there withall well pampered and fedde. There be other menne, whome thys world doth not so greatlye laugh vpon, but rather bere and oppresse with pouertie, sickness, or some other aduersitie, yet they doo feare death, partelye because the fleshe abhorreth naturally his owne sorrowfull dissolution, whiche death doth threaten vnto them, and partelye, by reason of sicknesses, and paynfull

payneful diseases, whiche he moste stronge panges and agonies in the flesh, and vse commonly to come to sycke men before death, or at the leaste, accompany death, whensoever it cometh.

Although these two causes seme great & weighty to a worldly man, wherupon he is moued to feare death, yet there is another cause much greater then any of these afoze reherfed, for which in dede, he hath iust cause to feare death, and that is, the state & condition wherunto at the laste ende, death byingeth al them that haue theyr heartes fixed vpon this world, without repentance and amendment. This state & condition, is called the second death, whiche vnto al such, shall insue after this bodely death. And this is that death, which in dede ought to be dyled & feared: for it is an euerlastyng losse without remedy, of the grace and fauour of GOD, and of euerlastyng ioye, pleasure, and felicitie. And it is not only the losse for ever of all these eternall pleasures, but also it is the condemnation, both of body and soule, (without anyther appellation, or hope of redemption) vnto euerlastyng paynes in hell. Vnto this state death sente Luk, 16, the vnnmerciful and vngodly ryche man (that Luke speaketh of in his gospel,) who liuinge in al wealthe and pleasure in this worlde, and cheryshing himselfe daylye with dayntye fare, and gorgeous apparell, despyled poore Lazarus, that laye pitifullye at his gate, myserably plagued, and full of soores, and also greuously pyned with hunger.

Both these two were arrested of death, whycher sent Lazarus the poore miserable man, by aungels anon vnto Abraham's bosome: a place of rest, pleasure

sure

*Against the feare of death.*

sure and consolation. But the vnmmerciful riche man descended doune into hel, & beinge in tormentes, he cried for comfote, complaininge of the intollerable payne that he suffered in þe flame of fyre, but it was to late. So vnto this place, bodely death sendeth all them, that in this worlde haue theyr lope & seylcitie: al the, that in this worlde be vnfaithfull vnto GOD, and vncharitable vnto their neighbours, so dyinge without repentaunce, and hope of GODS merce. Wherefore it is no meruaile, that the worldly man feareth death, for he hath much moze cause so to do, then he hym selfe doeth consyde.

Thus we se thre causes, why worldly men feare The first deathe. One, because they shall lose thereby theyr worldly honoures, riches, possessions, and all theyr heartes despyes: Another, because of the paynesfull Secunde diseases, and bitter pangues, which commonly men suffre, eyther before, or at the time of death: but the chiefe cause, aboue al other, is the dreade of the my- Thirdeserable state, of eternal damnation both of body and soule, which they feare shall folow, after theyr departing out of þe worldly pleasures of this present lyfe.

For these causes be al mortall men, (which be geuen to the loue of this world) both in feare, & dreade of death, throughe sin (as the holy Apostle saith) so long as they liue here in this worlde. But (euerlastyng thanks bee to almyghty God for euer) there is neuer one of al these causes, no no, yet they altogether that can make a true Christian man straunge to dye (which is þe very membre of CHRIST, the temple of the holy gost, the son of GOD, & the very inheritor of the euerlastyng king dom of heauen:) but rather

*The first parte of the Sermon.*

contrary, he conceiueth great and many causes, but Doubtedlye grounded vpon the infallible and euerglastinge truth of the worde of GOD, whiche moue him; not only to put away the feare of bodely death, but also for the manyfold benefyttes and synguler commodities, which ensue vnto euerye faythful person, by reason of the same, to wythe, desyre, and long heartely for it. For death shall be to hym no death at al, but a very deliuerance from death, fro al paines cares, and sorowes, myseries, and wretchednesse of this worlde, and the very entry into reste, and a begynnyng of euerlasting ioye, a tastyng of heauenly pleasures, so greate, that neither tounge is able to expresse, neither eye to see, nor eare to heare them: no nor for any earthly mans hearte to conceiue them. So exceding greate benefites they be, whiche God oure heauenly father by his mere mercy, and for the loue of his sonne *IESVS CHRIST*, hath layed by in store, and prepared for them, that humbly submytte them selues to Gods wil, and euermore vnsaynedly loue hym, from the botome of theyr heartes. And we ought to beleue, that death being slayne by *CHRIST* cannot kepe any manne, that Redfastlye trusteth in *CHRISTE*, vnder his perpetual tyranny & subiectie, but that he shall ryle from death agayne vnto glory at the laste daye, appoynted by almighty God: lyke as *CHRISTE* our head, dyd ryle agayne, accordyng to Gods appointement the thyrde daye. For saynte Augustine sayth: The head goyng before, the members trust to folowe, and come after. And *S. Paul* sayeth: if *Christe* be risen from the deade, wee shall ryle also from the same, And to comfort all *Christen* persons



*Agaynst the feare of death.*

persones herein, holy Scripture calleth this bodely  
death a slepe, wherin mans senses be (as it were) ta  
ken from hym for a season, & yet when he awaketh,  
he is more freshe, then he was when he went to bed:  
So, although wee haue our soules seperated frome  
our bodyes for a season, yet at the generall resurrec  
tion, we shalbe more freshe, beautifull and perfecte,  
then we be now. for now we be mortall, the whiche shal  
be immortall, now infecte with diuerse infirmities,  
then clearely bolde of all mortall infirmities: now we  
be subiecte to al carnall desyres, then we shalbe  
all spirituall, desyring nothing but Gods glozy, and  
thinges eternal. Thus is this bodely death, a doore  
or entring vnto life, & therefore not so muche dread  
ful, (if it be rightly considered) as it is comfortable,  
not a mischief, but a remedy of al mischief, no enemy  
but a frend, not a cruel tyraunte, but a gentle guide,  
leadinge vs, not to mortalitie but to immortallitye,  
not to sorowe and payne, but to ioye and pleasure,  
and that to endure for euer, if it be thankfully taken  
and accepted, as gods messenger, & patiently borne  
of vs, for Christes loue, that suffered moste payneful  
death, for oure loue, to redeme vs from death eter  
nall. Accordynge herunto, Sayncte Paule saith,  
oure lyfe is hid with Christe in God, but when oure  
lyfe shall appeare, then shal we also appere with him  
in glozy. Why then shal we feare to die, considering  
the manifold, and comfortable promyses of the gos  
pel, & of holys scriptures. God the father hath geuen  
vs euerlasting lyfe, (sayth S. Iohn) and this lyfe is  
in his sonne, he that hath the sonne, hath lyfe, and he  
that hath not the son, hath not life. And thus I haue  
sayd

The .i. parte of the Sermon

**John. 6** (sayeth **S. John**) to you, that beleue in the name of the sonne of God, that you may know that you haue euerlastinge lyfe, and that you doe beleue vpon the name of the sonne of God. And our sauour **CHRISTE** sayth: he that beleueth in me, hath lyfe euerlastynge, and I wyll rayse him from death to life, at the laste

**John. 6** daye. **S. Paule** also sayth, that **CHRISTE** is ordey-  
**1. Cor. 1.** ned and made of God, our righteousnes, our holynes and redemption, to the intende that he whiche will glory, should glory in the **LORDE**. **S. Paul** did contemne, and set litle by al other thinges, esteeming them as dunge whiche before he had in very greate pryce, that he might be founde in **CHRIST**, to haue euerlastinge life, true holynes, righteousnes and redemption. Finallye **S. Paule** maketh a playne argument in this wyse: If our heavenly father would not spare his owne natural sonne, but dyd geue him so deathe for vs: howe can it be, that with hym he should not geue vs all thinges? Therefore if we haue **CHRIST**, then haue we with hym, and by hym, all good thinges whatsoeuer we canne in oure heartes wysh or desyre: as victorie ouer death, synne and hell, we haue the fauoure of God, peace with hym, holynesse, wysedome, iustice, power, lyfe and redemption: we haue by hym perpetuall health, wealth, ioye and blisse euerlastinge.

CD  
 C + D  
 D  
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The seconde part of the Section  
of the feare of death.

**I** hath ben heretofore shewed you,  
that there be three causes wherfore  
men do commonly feare death. First,  
the sorrowful departing from world-  
ly goods & pleasure. The second, the  
feare of the panges & paynes that  
come with death. Last and principall cause is, the  
horrible feare of extreme miserie, & perpetual dam-  
nation in time to come. And yet none of these three  
causes troubleth good men, because they staye the  
selues by true sayth, perfitt charitie, & sure hope of  
the endlesse ioy and blisse euertlasting.

All those therfore, haue gret cause to be ful of ioy  
that be ioyned to Christe with true faith, stedfastte  
hope, & perfect charitie, & not to feare death nor euert-  
lasting dānation. For death cannot depriue the of  
Jesus Christ, nor any sinne can condemne the that  
are grafted surely in him, which is their only ioy,  
treasure, & lyfe. Let vs repent our sinnes, amende  
our liues, trust in his mercy & satisfactiō, & death  
can neither take hym from vs, nor vs from hym.  
For the (as s. Paule saith) whether we liue or dye,  
we be the lordes owne. And again he saith: Christ Rom. viii  
did die & rose againe, because he shuld be lord, both  
of the dead & quicke. The if we be the lordes owne  
when we be dead, it must nedes folow that such tē-  
porall death, not only cannot harme vs, but also, &  
it shal much be to our profite, & ioyne vs vnto god  
more perfectly. And therof the Churchis heauy may  
surely be certified by the infallible or vnderstand-  
ble trueth of holy scripture. It is God (saith saint  
Paul) which hath prepared vs vnto immortallitie  
D. 1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The ii. part of the Sermon

& the same is he which hath geuen vs an earnest of the spirite. Therfore let vs be alwayes of good comfort, for we know: that so long as we be in the body, we be (as it were) farre fro god in a strange countrey, subiect to many perilles, walking with out perfect syght, & knowledge of almighty God, onely seing him by faith in holy scriptures. But we haue a courage & desire rather to bee at home with God & our saviour Christ, farre from the body, where we may beholde his Godhead, as he is, face to face, to our euerlastyng comforte. These be

**Mat. xiii** S. Paules wordes in effect, wherby we may perceiue, that the life in this world, is resembled & likened to a pilgrimage, in a straunge countrey, farre from god: & that death deliuering vs from our bodies, doth sende vs straight home into our owne countrey, & maketh vs to dwel presently with god for euer, in euerlasting rest & quietnes. So that to dye is no losse, but profite & winningge to all true christen people. What losse the thiese þ hanged on þ crosse with Christ, by his bodely death: yea, how

**Luke. xlii** much dyd he gayne by it: Did not our saviour say vnto him: this day thou shalt be with me in Paradise: And Lazarus that pitifull person, that laye

**Luke. xvi.** befoze the riche mans gate, payned with sores, & pyned with hunger: dyd not death hyghly profite and promote hym: which by the ministry of Angels, sent hym vnto Abrahams bosome, a place of rest, ioy and heauenly consolation. Let vs thinke none other (good Christen people) but Christ hath prepared and made ready befoze the same ioy and felicitie for vs, that he prepared for Lazarus & the thiese. wherfore, let vs sticke vnto his saluation and

and gracious redemptio: a beleue his word, serue  
him from our heartes, loue & obey him, & whatso-  
euer we haue done heretofore cōtrary to his mosse  
holy wyl, now let vs repent in tyme, & hereafter  
study to correct our lyfe: & doubt not, but we shall  
fynnd him as merciful vnto vs, as he was eyther to  
Lazarus, or to the thiefe whose examples ar writ-  
te in holy scripture, for the comfort of thē that be  
sinners, & subiect to sorowes, miseries, & calam-  
ties in this world, that they shuld not dyspayre in  
gods mercy, but euer trust therby to haue forgeue-  
nes of their synnes & life euerlasting, as Lazarus &  
the thiefe hadde. Thus I trust euery christen mā  
perceiueth by the infallible or vnderceauable word  
of God, þat bodily death cannot harme nor hynder  
thē that truly beleue in Christ, but contrary shall  
profite & promote the christen soules, which being  
truely penitent for their offences, depart hence in  
perfect charitie, & in sure trust, that God is merci-  
full to thē, forgeuing theyr synnes, for the merites  
of Iesus Christ his onely naturall sonne.

The seconde cause why some do feare death, is  
foze sickenes, and greuous paynes, which partely  
come before death, & partly accompanieth or cometh  
with death whensoever it cometh. This feare,  
is the feare of the frayle fleshe, and a naturall pas-  
sion, belongyng vnto the nature of a mortal man.  
But true faith in Gods promises, and regarde of  
the paynes & panges, which Christ vpon the crosse  
suffered for vs miserable sinners, with considera-  
cion of the ioye & euerlastyng lyfe to come in hea-  
uē, wil mitigate & allwage lesse those paynes, & mo-  
derate or byyng into a meane this feare, & it shall

The second  
cause why  
some do  
feare death

neuer be able to ouerthrowe the heartye desyre, &  
 gladnes, & the Christian soule hath to be seperated  
 fro this corrupt body, that it may come to the gra-  
 cious presence of our sauiour Iesus Christ. If we  
 beleue stedfastly the word of god, we shal perceyue  
 that such bodely sicknes, panges of death, or what  
 soeuer dolorous paynes we suffer, eyther before or  
 with death, be nothing els in christen men but the  
 rodde of our heavenly & louyng father, wherwith  
 he mercifully correcteth vs, eyther to trye and de-  
 clare the faith of his patient children, & they may  
 be found laudable, glorious, and honorable in his  
 sight, when Iesus Christ shalbe openly shewed, to  
 be the iudge of all the world: or els to chastice and  
 amende in the, whatsoeuer offendeth his fatherly  
 & gracious goodnes, least they should perishe euer-  
 lastingly. And this his correcting rod, is common  
 to all them that be truely his. Therefore let vs caste  
 away the burden of sinne, & lyeth to heauy in our  
 neckes, and returne vnto God by true penance, &  
 amendment of our liues. Lette vs with patience  
 runne this course that is appoynted, suffering (for  
 his sake that dyed for our saluacion) all sorowes &  
 panges of death, and death it selfe ioyfully, when  
 God sendeth it to vs, hauyng our eyes fxyed & set  
 fast euer vpon the head & captaine of our faith, Je-  
 sus Christ: who (considering the ioy that he shulde  
 come vnto) cared neither for the shame, nor payne  
 of death, but wyllyngly conformyng and framynge  
 his wyll to his fathers wyll, most patiently suffer-  
 ed the most shamefull and paynfull death of the  
 crosse, beinge innocent and harmelesse. And now  
 therefore he is exalted in heauen, & euerlastingly  
 sitteth



*Against the feare of death.*

sitteth on the right hand of the throne of God the father. Lette vs call to our remembraunce therefore, the lyfe and ioyes of heauen, that are kept for all them that patiently do suffer here with Christ: and consydere that Christ suffered all his paynfull passion by sinners, and for synners: and then we shall with patience, and the more easelye, suffer such sorowes and paynes, when they come. Let vs not set at lycht the chastysynge of the Lorde, nor grudge at hym, nor fall from hym, when of hym we be corrected: for the Lorde loueth them whom he doeth correcte, and beateth euery one whom he taketh to be his childe. What chylde is that (sayth Saint Paule) whom the father loueth, and doeth chastice? If ye be without Goddes correction, (which all his welbeloued and true children haue) then be you but bastardes smally regarged of god, and not his true chyliden.

Therefore, seing that when we haue in earth our carnall fathers to be our correctours, we do feare them, and reuerentlye take theyr correction, shall we not muche more be in subiection to God oure spirituall father, by whom we shall haue euerlasting lyfe? And our carnal fathers sometyme correct vs, euen as please them without cause: but this father iustelye correcteth vs, either for oure sinne, to the intent we shoulde amende, or for our commoditie and wealth, to make vs therby partakers of his holynesse. furthermore, all correctiō which God sendeth vs in this present tyme, semeth to haue no ioy and comfort, but sorowe & payne: yet it byngeth with it a taste of Gods mercy and goodnesse towarde them that be so corrected, and

*The first part of the Sermon*

a sure hope of gods everlastyng consolatio in heu-  
 uen. If then these sorowes, diseases & sickenneses,  
 and also death it selfe, be nothing els but our hea-  
 uenlye fathers rod, wherby he certifieth vs of his  
 loue & gracious sauour, wherby he trieth and pu-  
 rifieth vs, wherby he geueth vnto vs holynes, and  
 certifieth vs that we be his children, & he our mer-  
 cifull father: shall not we then, withall humilitie,  
 as obedient & louyng children, ioyfully kysse oure  
 heavenly fathers rod, and ever say in our hearte,  
 with our sauour Iesus Christ: father, if this an-  
 guisse and sorowe which I fele, & death which I  
 fe approche, maye not passe, but that thy wyll is  
 that I must suffer them, thy wyll be done.

*Mat. xxiii*

**C** The thyrde part of the Sermon  
 of the feare of death.

**I**n this Sermon agaynst the feare  
 of death, twoo causes were decla-  
 red, which commonly moue world-  
 ly men to be in much feare to dye, &  
 yet the same do nothynge trouble  
 the faithfull and good lyuers, when  
 death commeth, but rather geueth them occasion  
 greatly to reioyce, considering that they shalbe de-  
 lyuered from the sorow and miserie of this world,  
 and be brought to the great ioy and felicitie of the  
 lyfe to come. Nowe the thyrde and speciall cause,  
 why death in dede is to be feared, is the miserable  
 state of the worldly & vngodly people, after they  
 death. But this is no cause at all, why the God-  
 ly and saythfull people should feare death: but ra-  
 ther contrarywyse, theyr Godly conuersation in  
 this

*The thyrde  
 cause why  
 death is  
 to be fea-  
 red.*

*Against the feare of death.*

this lyfe & beliete in Christ, cleauynge continually to his merites, should make the to long soze after that lyfe, that remaineth for them vndoubtedly after this bodely death. Of this immortall state, after this transitory lyfe where we shall lyue euermore, in the presens of God, in ioy and reste, after victoꝝ ouer all sickenesse, sorowes, sinne, & death: there be many, both playne places of holye scripture, which confirme the weake conscience againste the feare of al such dolours, sickenesse, sinne, and bodely death, to allwage such tremblyng and vngodly feare, and to encorage vs with comfort and hope of a blessed state after this lyfe. Saint Paule Eph. 1. wrieth vnto the Ephesians, that God the father of glory woulde geue vnto them the spirite of wisdom & reuelation, that the eyes of theyr heartes myght geue lyght to knowe hym, and to perceiue howe great thynges he had called them vnto, and howe riche inheritaunce he hath prepared after this lyfe, for them that perterne vnto hym. And Saint Paule hym selfe declareth the desyre of his heart, which was to be dissolued and loosed from his body, and to be with Christ: which (as he said) was muche better for hym, although to them it was more necessary, that he shoulde lyue, whiche he refused not, for theyr sakes. Euen lyke as saint Martin sayde: Good Lorde, yf I be necessary for thy people to do good vnto them, I wyl refuse no labour: but els for mine owne selfe, I besech thee to take my soule. Philp. 1.

Now, the holy fathers of the olde lawe, and all faithfull & righteous men, which departed before our saviour Christes ascencion into heaue, dyd by death

death depart from troubles vnto rest, fro the handes of their enemies into the handes of God, from sorowes and sickenesses vnto ioyful refreshing into Abrahams bosome, a place of all comforte and consolation, as scriptures do plainly by manifest wordes testifie. The booke of wisdoms saith: that the righteous mens soules be in the hand of god, and no torment shal touche them. They seemed to the eyes of folishe men to dye, and theyr death was counted miserable, and theyr departynge out of this worlde wretched, but they be in rest. And in another place saith: that the righteous shal lyue for euer, & theyr rewarde is with the lord, & theyr myndes be with god who is aboue all. Therefore they shal receiue a glorious kyngdome, & a beaustiful crowne, at the Lordes hand. And in another place the same booke saith: the righteous, though he be preuented with sodaine death, neuerthelesse he shalbe there, where he shalbe refreshed. Of Abrahams bosome, Chrysostes wordes be so playne, that a christian man nedeth no more profe of it. Come then, if this were the state of the holye fathers and righteous men, before the commynge of our sauour, & before he was glorified: how much more then ought all we to haue a stedfast faith, & a sure hope of this blessed state and condicion, after our death. Seing that our sauour nowe hath performed the whole worke of our redemption, and is gloriously ascended into heauen, to prepare our dwelling places with hym, and sayd vnto his father: father, I wyll that where I am, my seruantes shalbe with me. And we knowe that whatsoeuer Christ wyll, his father wyll the same. wherefore

wherefore it cannot be, but if we be his faithful ser-  
 uantes, oure soules shalbe with him, after our de-  
 parting out of this present life. Sainct Stephen,  
 when he was stoned to death, even in the midst of  
 his tormentes, what was his minde moste vpon  
 When he was ful of the holy gost, (saith holy scrip- Actes. vii  
 ture) hauing his eies lifted vp into heauen, he sawe  
 the glory of god, and Iesus standinge on the righte  
 hande of god. The whiche trueth, after he had con-  
 fessed boldly before the enemies of Christ, they drewe  
 him out of the citie, and there they stoned him, who  
 cried vnto God, sayinge: Lorde Iesu Christe, take  
 my spirite. And doeth not our sauour say playnly in  
 S. Johns gospel: Verely, verely, I say vnto you, he John. v.  
 that heareth my woorde and beleueth on him that set  
 me, hath euerlasting life, & cummeth not into iudge-  
 ment, but shal passe from death to life. Shal we not  
 then thinke that death to be precious, by the whiche  
 we passe vnto life?

Wherefore it is a true saying of the Prophete: the Ps. cxi  
 death of the holy and righteous men, is precious in  
 the lordes sight. Holy Simeon, after that he had his  
 heartes desier in seing our sauour that he ever lon-  
 ged for al his life, he embraced or toke him in his ar-  
 mes, and said: Now lord let me departe in peace, for Luke. ii  
 mine eies haue beholden that sauour, whiche thou  
 hast prepared for al nations.

It is trueth therefore that the death of the righte-  
 ous is called peace, and the benefit of the Lord, Ps. cxviii  
 the churche saith in the name of the righteous de-  
 parted out of this world: my soule turne thee to the  
 rest, for the Lorde hath bene good to thee, and his  
 mercie is toward thee.

warden thee. And we see by holpe scripture, & other  
auncient histories of Martirs, that the holy, faith-  
ful, and righteous, euer since Christes ascension, or  
going by in their death did not doubt, but that they  
went to be with Christ in spirite, whiche is our lyfe,  
health, wealth, & saluacion. John in his holy reuela-  
cion, saw an. C. xl. and. iiii. M. virgins & innocentes  
of whom he sayd: these folowe the labe Jesu Christe,  
whersoener he goeth. And shortly after, in the same  
place he saith: I heard a voice from heauen, saying  
vnto me: write happy and blessed art the dead, which  
die in the lord: from henceforth (surely saith the spi-  
rite) thei shal rest from their paines and labours, for  
their workes doe folowe them. So that then they  
shal reape with ioy and comfort, that which they sowed  
with labors and paynes.

They that sowe in the spirite, of þe spirite shal reape  
euerlasting life. Let vs therfore neuer be wearye of  
well doing, for when the time of reaping, or reward  
commeth, we shal reape without any wearines euer-  
lasting ioy. Therefore while we haue time (as S.  
Paul, exhorteth vs) let vs doe good to all men, and  
not lape by our treasures in earth, where ruste and  
mothers corrupt it, which rust (as S. James saith)  
shall beare witness agaynst vs at the great day, to  
denie vs, and shall like moste brenninge fier) tor-  
mente our fleche. Let vs beware therfore (as we re-  
ade our olde wealth) that we be not in the number  
of those miserable couetousse and wretched menne,  
whiche S. James byddeth mourne and lament, for  
they grede gatherynge and vngodlye hepyng of  
gouernes. Lette vs be wylle in tyme, and learne to  
folowe

Epa. xiii

Gal. vi.

Math. vi.

James. v.



*Against the feare of death*

folowe the wyse example of the wicked steward. Let  
vs so wisely order our goodes and possessions, com-  
mitted vnto vs here by god for a season, that we may  
truely heare and obeie thys commaundemente of  
our sauioure Chryste: I saye vnto you, (sayeth he)  
make you frendes of the wicked Mammon, that L. xii. c. xvi  
they may receiue you into euerlastinge tabernacles,  
or dwellynges. Richesse he calleth wicked, beecaue  
the world abuseth them vnto al wickednes, which at  
otherwise the good gifte of God, & the instrumentes  
wherby goddes seruauntes doe truely serue hym, in  
vssing of the same. He commaunded the not, to make  
them riche frendes, to gette highe dignities, and  
worldly promotions, to geue greate giftes to ryche  
men that haue no nede therof, but to make them fre-  
des of pooze and miserable men: vnto whom, what-  
soeuer they geue, Chryst taketh it, as geuen to him-  
selfe. And to these frendes Chryst in the gospel geueth  
to great honoz and preeminence, that he sayeth: they  
shall receyue them that doe good vnto them, into e-  
uerlasting houses: not that me shalbe ourrewarders  
for our wel doyng, but that Chryst wil rewarde vs,  
and take it to be doen vnto himselfe, whatsoeuer is  
doen to suche frendes.

Thus makynge pooze wretches our frendes, we  
make oure sauioure Chryste oure frende, whose me-  
bers they are, whose miserie, as he taketh for hys  
owne miserie: so they? relpese, succoure and helpe,  
he taketh for hys succoure, relpese, and helpe, and  
will asmuche thanke vs and rewarde vs for oure  
goodnes shewed to them, as if he himselfe had recei-  
ued lyke benefyte at oure handes, as he wyll  
releth

125  
Nelleth in the gospel, saying: whatsoeuer ye haue doo  
to any of these simple persons, whiche dooe beleue in  
me, that haue ye doon to my self. Therfoze let vs di-  
ligently fozelee, that oure faith and hope, whiche we  
haue conceived in almightie god, and in oure sauour  
Christ, waie not fainte, noz that the loue whiche we  
beare in bande to beare to him, waie not colde: but  
let vs study daily and dligently to shew oure selues  
to be the true honourers & louers of god, by kepinge  
of his commaundementes, by doing of good dedes  
vnto our neddy neighbours, releuing by all meanes  
that we can, their pouertie with oure aboundaunce,  
and plenty, their ignozaunce with our wisedom and  
learning, and comforte their vakeness, wpyth oure  
strength & auctoritie: calling all men backe fro euill  
doing, by godlye counsaile and good exauple, perseuer-  
ring still in well doing so long as we lyue. So shall  
we not neede to feare death, for any of those thre cau-  
ses, afore mentioned, noz yet for any other cause that  
can be imagined. But contrary, considering the ma-  
nifold sickenneses, troubles and sorowes of this pre-  
sent life, the daungers of this perilous pilgrimage,  
and the great encombzaunce, which our spirite hath  
by this sinful fleshe and fraile body subiert to death:  
considering also the manifold sorowes and daunge-  
rous deceites of this world on every side, & intolle-  
rable pride, couetousnes and lechery, in time of pros-  
peritie: the impaciente murmuring of them that bee  
worldlye, in time of aduersitie, whiche cease not to  
withdraue and plucke vs from God, oure sauour  
Christe, from oure life, wealsh, or euerlastynge ioye  
and saluation: considering also the innumerable as-  
sautes,

faultes, of oure gossly enemye the deuill, with al his  
fierie dartes of ambition, pride, lecherie, haueglopy  
enuie, malice, detraction or backebiting, with other  
his innumerable deceytes, engynes and snares,  
whereby he goeth busely aboute to cathe all menne  
vnder his dominion, ever like a roringe Lyon, by  
all meanes searchynge whom he maye deuoure; the 1. Pet. v.  
faythfull Christian manne, whiche considereth all  
these miseries, perilles, and incommodities, (where-  
unto he is subiecte so longe as he here lyueth vpon  
earth) and on the other parte, considereth that bles-  
sed and comforttable state of the heauenlye life to coe,  
and the swete condicion of them that departe in the  
Lorde, howe they are deliuered from the continuall  
encumbraunces of their mortal and sinnefull body  
from all the malice, craftes and deceytes of thys  
woorde, from all the assautes of theyr ghostely ene-  
mye the deuill, to lyue in peace, reste and endelesse  
quietnesse, to liue in the felowshyppe of innumera-  
ble Angels, and with the congregacion of perfecte  
iuste menne, as Patriarches, Prophetes, Martires  
and confessors; and finallye, vnto the presence of al-  
mightie G O D, and oure sauoure Iesus Chryste.  
He that doeth consider all these thynges and belee-  
ueth them assuredly, as they are to be beleued, euen  
from the bottome of his hearte, beeynge established  
in G O D, in this true fayth, hauinge a quiete confi-  
dence in Chryste, a fyrm hope, and assured truste in  
Goddess mercye, throughe the merites of Iesu  
Chryste to obtayne thys quietnesse, rest, and euerla-  
sting ioye: shal not only be withoute feare of bodelye  
death, when it cometh, but certainly (as Saincte  
R. iii.     Paule



An exhortacion, concerning good order  
and obedience, to rulers and Magistrates.



Unmighty god hath created and appointed all things, in heauen, earth, and waters, in a most excellent and perfect order. In heauē, he hath appointed distincte or severall orders and states of Archangels and Angels. In earth he hath assigned and appointed kinges, princes, with other gouernours vnder them, all in good and necessary order. The water aboue is kepte and raigneth down in due time and season. The sun, Moone, Sterres, rainbobo, thūder, lightning, clouds and all birdes of the aire, doe kepe their order. The earth, trees, sedes plantes, herbes, corne, grasse, and al manner of beastes, kepe themselves in their order. All the partes of the whole yere, as Wynter, Sommer, monethes, nyghtes and dayes, continue in theyr order. All kyndes of fyshes in the sea, ryuers and waters, with all fountaynes, springes, yea, the seas themselves, keepe their comely course and order. And manne hymselfe also hath all his partes, both wythin and wythoute, as soule, hearte, mynde, memozye, vnderstandyng, reason, speache, with all and synguler corporall members of his bodye, in a profitable, necessarye and pleasaunt order. Euerie degre of people, in their vocacion, calling, and office hath appoynted to the theyr duty and order. Some are in hygh degree, some in lowe, some knynges and princes, some inferiours and subiectes, patres, and laymenne, maysters and seruauntes, fathers,

and children, husbandes, & widows, riche and poore,  
and euery one haue mede of other: so þ in all thinges  
is to bee lauded and praised the goodly order of god  
wythoute the whiche, no house, no cite, no common  
wealth can continue and indure oꝛ laste. For whete  
there is no right order, there reigneth al abuse, car-  
nal libertie, enuinitie, sinne, & Babilonycal confusi-  
on. Take away kinges, princes, rulers, magistrates  
iudges, and such estates of gods order, no man shall  
ride oꝛ go by the high waye vnrobbed, no man shall  
sleepe in his owne house oꝛ bed vnkilled, no man shall  
kepe hys wyfe, children & possessions in quietnes: all  
thynges shalbe common, & there must nedes folowe  
al myscheyse & bitter destruccions, bothe of soules bo-  
dies, goodes and common wealthes. But blessed be  
god, that we in thys realme of England fele not the  
horrible calamities, miseries & wretchednes, whiche  
al they vndoubtedly fele and suffer. þ lacke this god-  
ly ordre. And prayed he god that we knowe the great  
excellēt benefyte of god shewed towarde vs in this  
behalfe. God hath sent vs his hygh gyft, oure moste  
dere soueraigne Lady Quene Elizabeth, with god-  
ly, wise and honourable counsaile, with other superi-  
ors & inferiours in a beautifull order & goodly. Where-  
fore let vs subiectes do our bounden duties, geuyng  
harty thanks to god, & praying for the preseruacion  
of this godly order. Let vs al obey euē frō the botōe  
of oure heartes, all theyr godly proceedings, lawes,  
statutes, proclamacions and injunctions, wyth all  
other godly orders. Let vs consider the scriptures of  
the holy goste, whiche perswade and commaunde vs  
all obediently to be subiects first and chiefe, to the



*Of obedience.*

queenes maiestie, supreme head ouer al: & next, to her  
honorable counsaill, and to al other noble men, ma-  
gistrates and officers, whiche by Gods goodnes be  
placed and ordered: for almightie god is the onely  
author and prouider of this fozenamed state and  
orde, as it is wozitten of god, in the boke of the Pro- Pro. vii.  
uerbes: through me kinges do reigne: through me  
counsaillours make iust lawes: through me do prin-  
ces beare rule, and all iudges of the earthe execute  
iudgement: I am louing to them, that loue me.

Here let vs marke well, & remembze, that the high  
power and auctoritie of kinges, with their makinge  
of lawes, iudgementes, & officers, are the ordinaun-  
ces, not of man but of god: & therfore is this woozde  
(through me) so manye times repeated. Here is also  
well to bee considered & remembzed, that this good  
orde is appointed of gods wisdom, fauour, & lone.  
Specially for them that loue god, & therfore he saith: Sap. vi.  
I loue them & loue me. Also in the boke of wisdom  
we may euidently learne, that a kinges power, au-  
thoritie and strength, is a great benefite of god ge-  
uen of his great merite, to the comfort of our great  
misery. For thus we reade there spoken to kinges. Sapi. vi.  
Heare O ye kinges & vnderstand: learne ye that be  
iudges of thedes of the earth: geue eare, ye that rule  
the multitudes: for the power is geue you of the lord  
& the strenght from & highest. Let vs learne also here  
by & ifallible & vnderceauable word of god, & kiges &  
other supreme & higher officers, are ordeined of god,  
who is most highest, & therfor thei are here diligently  
saught to apply & geue theselles, to knowledg & wi-  
sedome, necessary for the ordyng of gods people, to  
S. j. their

The .i. part of the Sermon.

Deu. xxii.

Rom. xiii.

their gouernance committed oz whom to gouerne  
 thei are charged of god. And thei be here also taught  
 by almighty god, that they should reknowlege the-  
 selues, to haue all their power & strength, not from  
 Rome, but immediatly of god most highest We reade i  
 the boke of Deuteronomi, that al punishment per-  
 teineth to god by this sentence: Vengeance is mine, &  
 I wil reuward. But this sentence we must vnderstand,  
 to pertaine also vnto the magistrates, which doe ex-  
 ercise goddes rōune in iudgement and punishing by  
 good & godly lawes, here in earth. And the places of  
 scripture which seme to remoue frō emōg al christiā  
 men, iudgemēt, punishment, oz killing, ought to bee  
 vnderstande, that no mā (of his own priuāte auctho-  
 ritie) may be iudge ouer other, may punish, oz maye  
 kil. But we must refer al iudgement to god, to kiges  
 and rulers, & iudges vnder the, whiche be gods offi-  
 cers to erecute iustice, & by plaine woordes of scrip-  
 ture, haue their auctoritie & vse of s<sup>w</sup>oorn, graun-  
 ted from god, as we are taught by S. Paule s<sup>p</sup> here  
 & choisen al possle of our sauior Christ, whō we ought  
 diligently to obey, euen as we would obey our saui-  
 our Christ if he wer present. Thus, s. Paule writeth  
 to the Roma. Let enery soule submit himselfe vnto  
 the auctoritie of the higher powers: for there is no  
 power but of god: s<sup>p</sup> powers s<sup>p</sup> be, be ordeined of god;  
 whosoever therfore withstandeth s<sup>p</sup> power, with-  
 standeth s<sup>p</sup> ordinaunce of god, but they s<sup>p</sup> resist oz are a-  
 gainst. Chal receiue to theselues danarip; for rulers are  
 not feareful to the that do good, but to the that do e-  
 uil. Wilt thou be without feare of the power? Doe  
 well then, and so shalt thou be praised of the same:  
 for

for he is the minister of God, for thy welthe. But and if thou doe that whiche is euil, then feare, for he beareth not the sweorde for naughte, for he is the minister of God, to take vengeance on him that doeth euil. Wherefore ye must nedes obey, not onely for feare of vengeance, but also, because of conscience: and euen for this cause pay ye tribute, for they are Gods ministers, seruing for the same purpose.

Heare lett vs all learne of S. Paule the chosen vessel of god, that al persons hauing soules (he excepteth none, nor exēpteth none, neither prieste, Apostle, nor prophet, saith, .s. Chziso.) do owe of bounden duety and euen in conscience, obediēce, submission and subieccion, too the high powers, whiche be sett in auctozitie by god, for asmuch as they be gods lieutenantes, Gods presidentes, Gods officers, gods commissioners, gods iudges, ordeined of god himself, of whom onely they haue al their power, and al their auctozitie. And the same .s. Paule threatheneth no lesse pain the euellasting damnacion, to al disobediēt persons, to al resisters against this general and common auctozitie, forasmuche as they resist not manne but god: not mans deuise and inuencion, but gods wisdom, gods ordze, power and authozitie.

## The second parte of the Sermon of Obedience.



Asasmuche as god hath created and disposed all thinges in a comelie ordze, we haue bene taught in the first part of this sermon, cōcerning good ordze & obediēce, & we also ought in all common welthes, to obserue  
S. ii. and

and kepe a debwe ordze, and to be obedient to the pow-  
 wers, their ordinaunces and lawes, and that all ru-  
 lers are appointed of god, for a godly ordze to bee  
 kept in the worlde. And also howe the Magistrates  
 oughte to learne howe to rule and gouerne accor-  
 ding to gods lawes. And that al subiectes are boun-  
 den to obey them as gods ministers: yea although  
 they be euil, not only for feare, but also for consciēce  
 sake. And here (good people) let al marke diligently,  
 that it is not lawfull for inferiours & subiectes, i any  
 case to resist or stāde against þ superioz powers: for .i.  
 Paules wordes be plain, þ whosoever withstādeþ,  
 shal get to hēselfes dānaciō: for whosoever withstā-  
 deþ wilstādeþ þ ordināce of god. Our sauour Chzist  
 himselfe & his Apostles, receiued many and diuerse  
 iniuries of the vnfaithfull and wicked menne in  
 auctoritie: yet we neuer reade, that they, or anye  
 of them, caused any sedicion or rebellion against au-  
 thoritie. We reade oft, that they patiently suffered  
 all troubles, beracions, flāunders, pangues and pai-  
 nes, and death it selfe obedientlye, without tumulte  
 or resistance. They committed their cause to him  
 that iudgeth righteouslye, and prayed for their ene-  
 mies heartely and earnestly. They knewe that the  
 auctoritie of the powers, was gods ordinaunce, and  
 therfore both i their wordes and dedes, they taught  
 euer obedience to it, and neuer taught nor did the  
 contrary. The wicked iudge Pilate saide to Chzist:  
 knowest thou not that I haue power to crucifie the,  
 and haue power also to loce the: Iesus answered:  
 Thou couldest haue no power at all against me, ex-  
 cept it wer geuen the from aboue. Wherby Chziste  
 taught

John. xix.

taught vs plainly, that even the wicked rulers haue their power and authoritie from god.

And therfore it is not lawfull for their subiectes, by force to withstande the, although they abuse their power much lesse then, it is lawfull for subiectes to withstande their godly & christian princes, whiche do not abuse their authoritie, but vse the same to gods glozy, and to the profite and commoditie of Gods people. The

i. Pet. ii.

holy Apostle. i. Peter, commaundeth seruantes to be obedient to their maisters, not only if they be good and gentle, but also if they be euil and frowarde: affirming that the vocation and callinge of gods people, is to be patient, and of the suffering side. And there he bringeth in the paciẽce of our sauioz Christ, to perswade obedience to gouernours, yea although they be wicked and wrong doers. But let vs now

i. Peter. ii.

heare. i. Peter himselfe speake, for his owne wordes certifie best our conscience. Thus he vttereth them in his firste Epistle: Seruantes obey your Masters with feare, not onely if they be good and ientle, but also if they be frowarde: for it is thankewoorthy, if a manne for conscience toward god, suffereth griefe, and suffereth wrong vnderferved: for what

i. Peter. ii.

praise is it, when ye be beaten for your faultes, if ye take it patiently: but when ye do well, if you then suffer wrong & take it patiently, then is there cause to haue thanke of god, for herunto verely were ye called: for so did Christ suffer for vs, leauing vs an example, that we should follow his steppes. All these bee the very wordes of i. Peter. David also teacheth vs a good lesson in this behalf, who was many times most cruelly and wrongfully persecuted of Kinge

i. Re. xviii.  
ix. qu. xx.

S. iij.

Sauile,

Saule, and manye times also put in ieopardie and daunger of his life by kinge Saule & his people: yet he neuer withstode, neither vbled any force oz violēce against king Saule his mortal oz deadly enemy, but did euer to his liege lorde and master kinge Saule, most true, most diligent, and most faithfull seruice. In so much, that whē the lord god had geuen kinge Saule into Dauids handes in his owne caue, he would not hurte him, when he might without al bodely peril easely haue slain hi: no, he would not suffer any of his seruantes, once to lay their handes vpon king Saul, but praied to god in this wise: lord kepe me from doing that thing vnto my maister, the lordes anointed: keepe me that I laie not my hande vpon him, seing he is the anointed of y lord: for as truly as the lord liueth, (except the lord smite him, oz except his day come, oz that he go down to warre & in battaile perishe) the lord be mercifull vnto me, that I lay not my hande vpon the lordes anointed. And that Dauid might haue killed his enemy king Saule, it is euidently proued, in the firste booke of the kinges, both by the cutting of the lappe of Saules garment, and also by the playne confession of kinge Saule. Also an other time (as it is mēcioned in the same booke) when the most vnnmercifull, and most vnkind king Saule did persecute pooze Dauid, god bidde againe geue king Saule into Dauides handes, by castinge of kinge Saule and his whole armye, into a deade sleepe: so that Dauid and one Abisai with him, came in the nighte into Saules holse, where Saule laye sleepinge, and his speare sticke in the ground at his head. Then saide Abisai vnto  
Dauid:

f



David: god hath deliuered thine enemy into thy handes at this time, now therfore let me smite him once with my speare to the earth, & I will not smite him again the second time: meaning thereby to haue killed him w<sup>th</sup> one stroke, and to haue made him sure for euer. And David answered and said to Abisai: destroy him not, for who can laye his handes on the lordes anointed and be guiltles? And David said furthermore: as sure as the lord liueth, the lord shall smite him, or his daye shall come to dy, or he shall descende or go doune into bataill, & there perishe. The lord kepe me frō laying my handes vpon the Lordes anointed. But take thou now the speare that is at his head, & the cruse of water, & let vs go: & so he did.

Here is evidently proued, that we may not withstand nor in any wayes hurt an anoynted king, which is gods liuetenant, vice gerent, and highest minister in that countrey where he is kinge. But per aduenture, some here would say, that David in his owne defence, might haue killed king Saule lawfullie, & with a safe conscience. But holy David did knowe that he might in no wise withstande, hurt, or kil his soveraigne lord & king: he did knowe, that he was but king Saules subiect, though he wer. i great fauor with god, & his enemy kinge Saule out of gods fauor. Therfore, though he wer neuer so much prouoked, yet he refused bitterly to hurt the lordes anoynted. He durste not for offending god & his own conscience, (although he had occasion and oportunitie) once lay his handes vpon gods high officer & king, whō he did know to be a person reserved & kept (for his office sake) only to gods punishment & iudgement.

Obieccion.  
Answer.

Therefore

Col. lxxx.  
and. viii.

Therefore he praieth so oft, & so earnestly, that he lay  
not his handes vpon the lordes annointed. And by  
these .ii. examples. I. Dauid (being named in scripture  
a man after gods owne heart) giveth a generall rule  
& lesson to all subiectes in the world, not to withstand  
their liege lord & king, not to take a sword by their  
private authoritie against their king, gods anoynted,  
who only beareth the sword by gods auctoritie  
for the maintenance of the good, and for the punish-  
ment of the euill: who onely by gods lawe, hath the  
use of the sword at his commaundement, & also hath  
all power, iurisdiction, regimēt & coercion & punishemēt, as  
supreme gouernour of all his realmes & dominions, &  
that euen by the auctoritie of God, and by gods ordi-  
nances. Yet another notable story & doctrine is in  
the second booke of the kinges, that maketh also for  
this purpose. When an Amalechite, by kinge Saules  
owne consent & commaundemēt, had killed kinge Saul,  
he went to Dauid, supposing to haue hadde great  
thanks for his message. & he had killed Dauids deadly  
enemye, and therefore he made great haste to tell to  
Dauid the chaunce: bringing with him kinge Saules  
Crown that was vpon his head, and his bracelet  
that was vpon his arme, to perswade his tidings  
to be true. But godly Dauid was so far fro reioysing  
at these newes, that immediatly & forthwith he rēt his  
clothes of his backe, he mourned & wept, & said to the  
messenger: how is it that thou wast not afraid, to lay  
thy handes on the lordes annointed to destroy him?  
And by & by Dauid made one of his seruantes to kill  
the messenger, saying: thy bloude be on thine owne head,  
for thy owne mouth hath testified & witnessed against thee.

## Of Obedience.

the, granting that thou hast slaine the lordes anointed. These examples being so manifest and euident, it is an intolerable ignoraunce, madnes, & wickednes, for subiectes to make any murmuring, rebellion, resistance or withstanding, comociō, or insurrectiō againste their moste dere and most dreade soueraigne Lord & king, ordeyned and appoynted of Goddes goodnes, for their commoditie, peace and quietnes. Yet let vs beleue vndoubtedli, (good christiā people) that we maye not obey kinges, Magistrates, or any other, (though they be our owne fathers) if they woulde commaunde vs to do any thing, contrary to gods comaundemētes. In such a case, we oughte to say with þ Apostles: we must rather obey God then man. But neuertheles in þ case, wee may not in any wise withstande violētly, or rebel against rulers, or make any insurrecciō, sediciō, or tumultes, either by force of armes, (or other waies) against the annoi-  
ted of the lord, or any of his appointed officers. But we muste in such case, patiently suffer al wronges & iniuries, referring the iudgemēt of oure cause onely to god: Let vs feare þ terrible punishmēt of almighty God, against traitors, or rebellious persons, by þ exāple of Chore, Dathan, & Abiron, which repugned & grudged against gods Magistrates, and officers, and therfore the earth opened, and swallowed the vp alpye. Other for their wicked murmuring and rebellion, were by a sodaine fire sente of god, viterly consumed. Other for their strowarde behauioure to their rulers and gouerners, Gods ministers, were sodainely strycken, with a foule leprosy. Other were stinged to death with wonderfull strange fire

Actes.

C.i.

serpentes.

The.iii. parte of the Sermon.

serpentes. Other were sore plagued, so that there  
was killed in one day, the numbre of fourtene thou-  
sand and seuen hundred, for rebellion against them,  
whom god had appointed to be in authoritie. Absa-  
lou also, rebelling againste his father Kinge David,  
was punished with a straunge and notable death.

The thynde parte of the Sermon  
of Obedience.



E haue heard befoze in this sermō of good  
ordze & obedience, manifestly proued bothe  
by scriptures & examples, that al subiectes  
are boundē to obey their magistrates, and  
for no cause to resiste oz withstand, rebel, oz make a-  
ny sedicion againste them, yea although thei be wic-  
ked men. And let no man thinke ꝑ he can escape vn-  
punished, ꝑ comitteth treaso, conspiracie, oz rebellio,  
against his souereigne Lord the King, though he co-  
mit ꝑ same neuer so secretly, either in thought, word  
oz dede: neuer so pzeuelye, in his priuie chambze, by  
himselſe, oz openly communicating, and consultyng  
w. other. for treason wil not be hid: treason wil oute  
at the length. God will haue ꝑ most detestable vyce,  
bothe opened & punished, for that it is so directly a-  
gainst his ordynaunce, and against his high prin-  
cipal iudge, & anointed in earth. The violence & iniu-  
ry ꝑ is committed against authoritie, is committed a-  
gainste God, the comon weale, & thee whole realme,  
whiche god wil haue knowen, & condingly oz woos-  
thelye punished, one waye oz other. for it is nota-  
bly written of the wise mā in Scripture, in ꝑ booke  
called Ecclesiastes: with the kinge no euyl in thy  
thought,

## Of Obedience.

thought, nor speake no hurt of him in thy priuy chā-  
bze: for a byrde of the ayre shal betraye thy voice, and  
with her fethers, shal betraye thy woordes. These  
lessons and exammples are witten for our learning.  
Therfoze let vs al feare the moſte detestable vice of  
rebellion, euer knowing and remembzng, that he ꝑ  
resisteth oz withstandeth cōmon authoritie, resisteth oz  
withstandeth god & his ordinaunce, as it may be proued  
by many other mo places of holye Scripture. And  
here let vs take heed ꝑ we vnderſtād not these oz such  
other like places (which so streightly cōmaūde Obe-  
dience to superiours, and so streightly punisheth re-  
bellion, and disobedience to ꝑ same) to be meant in a-  
ny cōditio of ꝑ pretended oz coloured power of ꝑ Bi-  
shop of Rome. For truly ꝑ scripture of god alloweth  
no such vsurped power, ful of enozmities, abusiōs &  
blasphemies. But ꝑ true meaning of these, and suche  
places, be to extoll and sette forth goddes true ordi-  
nānce, & ꝑ authoritie of gods annointed kinges, & of  
their officers appointed vnder the. And concerning  
ꝑ vsurped power of the Bishop of Rome, whiche he  
most wzongfully challēgeth, as ꝑ successor of Christ  
& Peter: we may easily perceiue how fals, feined, &  
forged it is, not onely in ꝑ it hath no sufficiēt ground in  
holý scripture, but also by ꝑ scrutes & doctrine there-  
of. For our sauioz Christ, & S. Peter, teacheth moſte  
earnestly & agreeably obedience to kinges, as to the  
chiefe, & supzeme rulers in this worlde, nexte vnder  
god: but ꝑ bishop of R. me teacheth ꝑ thei ꝑ are vnder  
him, & fre frō al burdēs & charges of ꝑ cōm wealth &  
obediēce towardes their prince, moſt clearly against  
Christs doctrine and S. Peters. He ought therfoze

*The.iii. parte of the Sermon*

rather to be called Antichrist, & the successour of the  
Scribes & Pharisees, then Christes vicar, or s. Pe-  
ters successour: seeing, y not only in this poynte, but  
also in other weighty matters of Christiā religiō, in  
matters of remissio & forgiveness of sinnes, & of sal-  
uation, he teacheth so directli against, both s. Peter  
& against our sauour Christ: who not onely taught  
obedience to kinges, but also practised obedience in  
theyr reuerſacio & liuing. For we reade, y they both  
payed tribute to y king. And also we read, y the holy  
virgin Mary, mother to our sauour Christe, & Jo-  
seph, who was taken for his father, at y Emperours  
comaunderment, went to the citie of Dauid, named  
Bethleem, to be taxed emōg other, & to declare their  
obedience to the magistrates, for gods ordinaunces  
sake. And here let vs not forgette the blessed virgin  
Maries obedience: for although she was highlye in  
gods fauour, and Christes naturall mother, & was  
also great with childe that same time, & so nighe her  
trouaile, that she was deliuered in her iourneye: yet  
she gladly without any excuse or grudging (for con-  
science sake) did take that cold & foule winter iour-  
ney, being in y meane seasō so poore, y she lay in y sta-  
ble, & there she was deliuered of Christe. And accor-  
ding to y same, lo, how s. Peter agreeth, writig by ex-  
presse wordes, in his first Epistle: submit your selues  
or be subiect (saith he) vnto kinges, as vnto y chiefe  
heades, or vnto rulers, as vnto them that are sente  
of him, for the punishmente of euill doers, and for the  
praise of them y do well, for so is the wil of God. I  
uede not to expōnd these wordes, they be so plaine of  
them selves. S. Peter doth not say: submit your selves  
vnto.



## Of Obedience.

vnto me, as supreme head of the Church: neither he  
 saith, submit your selues fro tyme to tyme, to my suc  
 cessors in Rome: but he saith, submit your selves vn  
 to your kinge, your supreme head, & vnto those that  
 he appoynteth in authoritie vnder him. For that ye  
 shall so shewe your obedience, it is the wyll of God.  
 God will that you be in subiection to your head and  
 king. That is gods ordinaunce, gods commaunde  
 ment, & gods holy wil, that the whole body of euery  
 realme, and al the membres and partes of the same,  
 shalbe subiect to their heade, their king, and that (as  
 S. Peter writeth) for y<sup>e</sup> lordes sake: and (as S.  
 Paule writeth) for conscience sake, and not for feare  
 onely. Thus we learne by the worde of god, to yelde  
 to oure kyng, that is dewe to our king, that is ho  
 nor, obedience, paymentes of dewe taxes, customes,  
 tributes, subsidies, loue and feare. Thus we knowe  
 partly our bounden dueties to commen authoritie,  
 nowe let vs learne to accomplishe the same. And let  
 vs most instauntly and heartily praye to God, the  
 onely authour of all authoritie, for all them that be  
 in authoritie, according as S. Paule willeth, wri  
 ting thus to Timothie, in his first epistle: I exhorte  
 therfore, that aboue all thinges, prayers, supplica  
 tions, intercessions, and geuyng of thanks be done  
 for all men: for kinges, and for al that be in authori  
 tie, that we maye liue a quiete and a peaceable life,  
 in all godlines & honestie: for y<sup>e</sup> is good, & accepted of  
 alowable in the sight of god our sauoure. Here S.  
 Paule maketh an earnest, and an especiall exhorta  
 tion, concerning geuyng of thanks, and prayer for  
 kinges and rulers, saying: aboue all thinges, as hee

i. Peter  
 ii.  
 Rom. xii.

Ma. xxi.  
 Rom. xii.

i. Timo.  
 ii.

C. lii.

myght

*The .iiij. parte of the Sermon.*

might say in any wise principally & chiefly, let prayer be made for kynges. Let vs heartely thanke god for his great and excellent benefite and prouidence, concerning the state of kynges. Let vs praye for the, that they maye haue gods fauoure, and gods protection. Let vs pray, that they maye euer in all thinges haue God before their eyes. Let vs praye, that they may haue wisdom, strength, iustice, clemencie, zeale to gods glozy, to gods veritie, to Christian soules, and to the common wealth. Let vs praye, that they maye rightly vse theyr sweorde and authoritie, for the maintenaunce & defence of the catholique fayth soueyned in holye Scripture, and of their good and honest subiectes, and for the feare and punishmente of the euyll, and bitious people. Let vs praye, that they maye faithfully folowe the most faithful kyngs and Capitaynes in the Bible, Dauid, Ezechias, Josias, and Moses, with suche other. And let vs praye for our selues, & we maye liue godly, in holy & christian conuersation: so we shall haue God of our syde. And then let vs not feare what man can dos against vs. So we shall liue in true obedience, bothe to oure moste mercifull kyng in heauen, and to oure moste Christian Quene in earth: so shall wee please God, and haue the exceeding benefite, peace of conscience, reste and quietnes here in the worlde, and after this life, we shall enioye a better life, rest, peace, and the euerlasting blisse of heaue, which he graunt vs all, & was obedient for vs al, eue to the death of the crosse, Iesus Christ: to whome with the father, and the holy ghost, be all honour & glozy, bothe nowe and euer. Amen.

*Judith. v*

# A Sermon agaynst whoredome and vncleannesse.



Although there want not (good chris-  
tian people) greate swarmes of vices  
worthy to be rebuked (vnto suche de-  
caye is true godlynes and vertuous  
liuynge nowe come:) yet aboue other  
vices, & outragious seas of adultery  
or breaking of wedlocke) whoredome, fornication, &  
vncleannesse, haue not onely braste in, but also ouer-  
flowed almost & whole world, vnto & great dishon-  
or of God, & exceedinge infamy of & name of Christe, &  
notable decaye of true religion, & & utter destruccio of  
& publique welth: & that so abundantly, & thzoughe  
the customable ble thereof, thys vice is growen vnto  
such an heighth, that in a maner emonge many, it is  
coumpted no synne at all, but rather a pastime, a de-  
liaunce, and but a touche of youth: not rebuked, but  
wynked at: not punished, but laughed at: wherefoze  
it is necessary at this present, to intreate of the sinne  
of whoredome, and fornication, declaring vnto you,  
the greatnes of thys synne, and howe odious, hate-  
full, and abhominable it is, and hathe alwaye bene  
reputed, befoze god and all good men, and howe gre-  
uoussyeit hathe bene punished, bothe by the lawe of  
God, and the lawes of diuerse princes. Agayne, ro-  
hewe you certayne remedies, whereby ye maye  
(thzough the grace of god) eschewe thys most detes-  
table sinne of whoredome and fornication, and leade  
your liues in all honestie and cleannesse. And that  
ye maie perceiue, that fornication and whoredome  
are

Exod. ff.

are (in the sighte of god) most abhominable sinnes. ye shall call to remembraunce this comaundemente of god: þu shalt not commit adultery, by þ which word adultery, although it be properly vnderstand, of þ unlawful comition or ioyning together of a married man with any womā beside his wife, or of a wife with any man beside her husband, yet thereby is signified also, all vnlawfull ble of those partes, whiche be ordayned for generation. And this one commaundemente (forbidding adulterye) doeth sufficientely paynt, and sette out befoze oure eyes, the greatnes of this sinne of whoredome, and manifestly declarerh, howe greatly it ought to be abhorred of al honest and faithfull persons. And that none of vs all shall thinke himselve excepted from this commaundement, whether we be olde or yong married, or vnmarrried man, or woman, heare what God the father sayethe, by hys moste excellente Prophete Moyses: There shall be no whoze emonge the daughters of Israell, nor no whoremongers, emonge the sonnes of Israell.

Deut. xxi.

Here is whoredome, fornication, and all vncleanesse forbidden, to al kindes of people, all degrees, & al ages, without exception. And þ wee shall not doubt, but þ this precept or commaundemente pertainerh to vs in dede, hear what Christ (þ perfect teacher of al truth) saith in the newe testament: ye haue heard (saith Christe) that it was said to them of the olde tyme, thou shalt not committe adultery: but I saye vnto you: whosoener seeth a womā, to haue his luste of her, hath committed adultery with her already in his heart. Here our sauioze Christ, doth not only confyrm

Mat. v.

## *Agaynst Adultery.*

conferme and stablishe the law agaynst adultery, geuen in the olde Testamente of God the father, by hys seruauant Moses, and make it of full strengthe, continually to remayne emonge the professors of his name in the new law: But he also (condemning the grosse interpretacyon of the Scribes and Phariseis, which taught that the aforesaide commaundement onely required to abstayne from the outward adultery, and not from the filthye desires and impure lustes,) teacheth vs an exacte and full perfection of puritie and cleannes of life, bothe to keepe oure bodie vndefyled, and oure hertes pure and fre from all euill thoughtes, carnal desyres, and fleshlye consentes. Howe can we then be free from thys commaundemente, where so great charge is layde vpon vs: May a seruauente do what he will in anye thyng, hauinge a commaundemente of hys master to the contrary: Is not Christ our master: Are not we hys seruantes: How then may we neglect our masters wil and pleasure, and follow our own wil and phantasie: ye are my frends (sayeth Christe) yf you keepe those thinges that I commaunde you.

Howe hath Christe oure master commaunded vs that we shoulde forlake all vncleynesse and lecherie both in body and spirite: thys therefore muste we do, if we looke to please god. In the gospell of Saincte Matthewe, we reade that the Scribes and Pharisees were greuously offended with Christe, because his disciples did not keepe the traditions of the forefathers, for they washed not their handes when they wente to diner or supper, and emong other thynges, Christ answered and saide: heare and vnderstande:

U.I.

not

*The .i. parte of the Sermon*

**Matth. 15.** not that thing which entreteth into the mouth, defyleth the man, but that whiche cummeth oute of the mouth defyleth the man. For those thynges whyche procede out of the mouth, come furthe fro the heart, and they defyle the man. For out of the hert, procede euil thoughtes, murthers, breakynge of wedlocke, whoredome, theftes, false witnes, blasphemies: these are the thynges, whiche defyle a man. Here may we se, that not onely murther, theft, false witnes & blasphemy, defile menne, but also euil thoughtes, breaking of wedlocke, fornication, and whoredome.

**Thom. viii. Titus. i.** Who is nowe of so little wit, that he will esteeme whoredome and fornicacion, to bee thinges of small importaunce, and of no weight befoze God: Christe (whiche is the truth and cannot lye) saith, that euil thoughtes, breaking of wedlocke, whoredome, and fornicacion, defyle a manne, that is to saye, corrupte bothe the bodye and soule of manne, and make them, of the temples of the holy Ghoste, the fylthy dunghill, or dungeon of all vncleane spirites: of the house of God, the dwelling place of Sathan.

**Ihs. viii.** Agayne in the gospel of Saincte John, when the womanne taken in adulterye, was broughte vnto Christe, sayde not he vnto her: Goe thy waye and sinne no more. Dooeth not he here call whoredome

**Rom. vi.** sinne: And what is the rewarde of sinne, but euerylasting death: If whoredome be sinne, then is it not

**Ihs. iii.** lawfull for vs to commit it. For S. John saith: hee that committeth synne, is of the deuill. And oure saluour sayth: euery one that comytteth sinne, is a ser-

**John. viii. Rom. vi.** uant of sinne. If whoredome had not bene sinne, surely S. John Baptist would neuer haue rebuked kinge

Herode



Herode, for takinge hys brothers wife, but he tolde him playnely, that it was not lawfull for him to take his brothers wife. He winked not at the whoredome of Herode, although he wer a kinge of great power, but boldlye reprovied him, for his wicked and abhominable liuynge, although he for the same he losse hys heade. But he woulde rather suffer death (then see God so dishonored, by the breakinge of his holy precept or comādemēt) thē to suffer whoredom to be vncrebuked, euē in a king. If whordom had been but a pastime, a dalliañce, & a thing not to be passed of (as many coumpt it now a daies,) truely John had bene more then twise madde, if he woulde haue had the displeasure of a kinge, if he would haue bene cast in to prison, and losse his heade, for a trifle. But John knew right wel, how filthy, stynkinge, and abhominable, the sinne of whoredom is in the sight of god, therefore would not he leaue it vncrebuked, no not in a kynge. If whoredome bee not lawfull in a king, neither is it lawfull in a subiect. If whoredome bee not lawfull in a publique or comune officer, neither is it lawfull in a priuat persō. If it be not lawfull, neither in king, nor subiecte, neither in common officer, nor priuate persō, truely, thē is it lawfull in no man, nor woman, of whatsoeuer degree, or age they bee. Furthermore, in the actes of the Apostles we reade that when the Apostles and elders, with the whole congregacion, were gathered together to pacifye p̄bertes of the faithfull dwelling at Antioche, (which wer disquieted through the false doctrine of certain Jewishe preachers) they sent worde to the brethren, that it semed good to the holye ghoste, and to them.

Actes.

to charge them with no more, then wyth necessarye thinges: emonge other, they willed them to abstayne from Idolatry and fornicacion, from whiche (sayde they) if ye kepe your selues, ye shall do well.

Note here, howe these holy and blessed fathers of Christes church, woulde charge the congregacyon with no mo thynges then were necessarye. Marke also, how emong those thinges, from the which they commaunded the brethzen of Antioche to absteyne, fornicacion and whozedome is numbred. It is therefore necessary, by the determination and consente of the holy ghost, and the apostles and elders, with the whole congregacion, that as from Idolatrye and supersticion, so likewise wee muste absteyne from fornicacion and whozedom. Is it necessary vnto saluation to absteyne from Idolatry: So is it, to absteyne frō whozedome. Is there any nygher waye to leade into damnation, then to be an Idolater: No: euen so, neyther is there a nerer waye to damnacyon, then to be a fornicatour and an whozemonger.

Nowe where are those people, which so lightly esteeme breaking of wedlocke, whozedome, fornicacion and adultery: It is necessary, sayeth the holy ghost, the blessed apostles, the elders, with the whole congregacion of Christe: it is necessary to saluation (say they) to absteyne from whozedome. If it be necessary vnto saluation, then woe be to them, whiche neglecting their saluation, geue their mindes to so fylthy, & shocking sinne, to so wicked vice, to such detestable abhominacion.

The

# The second parte of the Sermon against Adultery.



**D**u haue bene taught in the fyrste parte of  
 this sermon agaynst adultery; how that  
 vice at this day reigneeth most aboue all o-  
 ther vyces. And what is met by this worde  
 (adultery) & how holy scripture dissuadeth or discou-  
 seyled from doing y<sup>e</sup> filthy sinne: & finally what cor-  
 ruptio cumeth to mans soule through y<sup>e</sup> sinne of ad-  
 ultery. Now to procede further, let vs heare what y<sup>e</sup>  
 blessed apostle S. Paule saith to this matter. Wry-  
 ting to y<sup>e</sup> Romaines, he hath these woordes: Let vs  
 cast away y<sup>e</sup> workes of darknes, & put on y<sup>e</sup> armour  
 of light. Let vs walke honestly, as it were in y<sup>e</sup> daye  
 time, not in eating and drynking, neither in chaum-  
 bringes and wantonnes, neyther in strife & enuyng,  
 but put ye on y<sup>e</sup> lord Iesu Christe, and make not pro-  
 uision for the fleshe to fulfill the lustes of it. Here  
 the holy apostle exhorteth vs to cast away the wo-  
 kes of darkenesse, whiche (amonge other) he calleth  
 gluttonous eatynge, drynking, chamberinge and  
 wantonnesse, whiche are all ministers vnto that  
 vice and preparacions to induce and bringe in the  
 fylthy synne of the fleshe. He calleth them the  
 dedes and workes of darkenesse, not onely because  
 they are customablye doone in darkenesse, or in the  
 night time; (for every one that doth euyl hateth the  
 light, neither cummeth he to the light, lest his wo-  
 kes should be reprovued) but that they leade y<sup>e</sup> righte  
 way vnto that bitter darkenes, where wepyng and  
 ghastryng

Rom.  
iij.

Ihon. i.

Mathe.  
vii.

U.iii.

gnawinge of teeth shalbe. And he saith in an other place of the same Epistle: They that are in the flesh, can not please god. We are debtors not to the flesh, that we shoulde liue after the flesh, for if ye lyue after the flesh, ye shal dye. Agayne he sayeth, flye from whoredome, for euery synne that a manne committeth, is without his body: but whosoever committeth whoredome, sinneth agaynst his own bodye. Doe ye not knowe, that youre membes are the temple of the holy ghoſte whiche is in you, whome also ye haue of god, and ye are not your owne. For ye are dearly boughte: glorifie G O D in your bodies. &c. And a little before he saith: Doe ye not knowe that your bodies are the membes of Christe: Shall I then take the membes of Christe, & make them the membes of an whore: God forbid. Doe ye not knowe that he whiche cleueth to an whore, is made one bodye with her: There shalbe two in one flesh (saith hee) but he þ̄ cleueth to þ̄ lord, is one spirite. What godlie reasons doth þ̄ blessed Apostle S. Paule bring forth here, to dissuade or discourse vs fro whoredome and all uncleannes: your membes (saith hee) are the temple of the holy ghoſte: whiche, whosoever doth defile, god wil destroy him, as sayeth the Sainete Paule. If we be the temple of the holy ghoſte, howe unfitting then is it, to denye that holy spirite fro vs, throughe whoredome, & in his place to sette the wicked spirites of uncleannes & fornication, & to be ioyned, and doe seruice to them: ye are dearly boughte (saith he) therefore glorifie God in your bodies. Christe that innocent lambe of god, hath bought vs from the seruitude of the deuill, not with corruptible golde

1. Cor. viii.

1. Cor. vi.

1. Cor. vi.

1. Peter.

## Against Adultery.

gold & siluer, but in his most precious & deare heart  
blond. To what intent: That we should fall agayne  
vnto our old vncleannes, & abhominable liuing: May  
berely: But that we should serue him, all þ dayes of  
our life, in holynesse and righteonsenesse: þ we should  
glozifie him in oure bodyes, by puritie and clenness  
of life. He declareth also þ our bodyes are the members  
of Christ. How vnseemly a thing is it then, to cease  
to be incorporate or imbodied & one with Christe, &  
through whoredom to be ioyned, and made al oneth  
an whore: what greater dishonour or iniury can we  
doe to Christ, then to take away from him, the mem-  
bers of his body, & to ioyne the two whores, deuils, &  
wicked spirites: And what more dyshonour can we  
do to oure selues, the through vncleannes, to loose so  
excellēt a dignitie and freedom, & to become bonde  
flaues, & miserable captiues, to the spirites of darke-  
nesse: Lette vs therefore consider, fyrst the glozve of  
Christe, and then oure state, our dignitie and freedom  
wherin god hath set vs, by geuinge vs his holy spy-  
rite: and let vs valeantly defende the same agaynst  
Sathan, and all his craftie assaultes: that Christe  
maye be honored, and that we loose not our libertie  
or freedom, but stil remayne in one spirite with  
him.

Moreouer, in hys Epistle to the Ephesians, the  
blessed Apostle willeth vs, to be so pure, & free from  
adulterye, fornicacion, and all vncleannes, that we  
not once name them emonge vs (as it becommeth  
saintes) noz filthinesse, noz foolyshe talkyng, noz  
jestyng, which are not comely, but rather geuyng of  
thanks:

Elm  
174  
Jul

Eph. 1

*The ii. parte of the Sermon*

thanks. for this ye know (saith he) that no whoremonger, either uncleane person, or couetous person, (which is an ydolater) hath any inheritaunce in the kyngdome of Christe and god. And that we shoulde remembre to be holy, pure, and free from all uncleannesse: The holy Apostle calleth vs Sainctes, because we are sanctified and made holpe in the bloude of Christ throughe the holpe Ghoste.

Now if we be sainctes, what haue we to do wyth the maners of the Heathen? Saincte Peter sayeth: Is he whiche called you is holy, euen so bee ye holpe also, in all your conuersacion, because it is wrytten: Be ye holpe, for I am holy. Hitherto haue we heard howe grievous a synne fornication and whoredome is, and howe greatly god doth abhoze it, throughtout the whole scripture. Howe came it any otherwise be, then a synne of most abhominacion, seing it once maye not bee named among the Christians, muche lesse it may in any poynte be committed. And surely, if we woulde weigh the greatnes of this synne, and consider it in the right kynde, we shoulde fynde the synne of whoredome, to be that most filthy lake, foule puddle, and stinking synke, whereinto all kindes of sinnes and euils flowe: where also, they haue their resting place and abyding.

For hath not the adulterer a pryde in his whoredome as the wiseman sayeth: They are glad when they haue done euil, and reioyce in thinges that are such the naughte. Is not the adulterer also ydle, and delighteth in no godly exercise, but only in that his most filthy and beastly pleasure? Is not his mynde plucked, and bitterlye drawen awaye, from all vertuous



trous studies, and fruitfull labours, and only geue  
to carnall & fleshly imaginacions: Doeth not þe whoze-  
monger geue his minde to gluttonie, that he maye  
be the moze apt to serue his lustes, and carnal plea-  
sures: Doeth not the adulterer geue his minde to  
couetousnes, & to polling and pillinge of other, that  
he maye be the moze able to mainteine his harlottes  
and whozes, & to continue in his filthy, and vnlaw-  
ful loue: Doelleth he not also with enuie, againste  
other, fearing that his pray should bee allured & ta-  
ken awaye from him: againe, is he not proufull & re-  
plenished with wrath & displeasure, euen against his  
best beloued, if at any time, his beastly and diuelishe  
request bee letted: What sinne, or kind of sinne is it,  
that is not iointed with fornication and whozedom.  
It is a monster of manye heades: It receiueeth all  
kindes of vices, and refusethe all kindes of vertues.  
If one leuerall sinne bringeth damnacion, what is to  
be thought of that sinne, which is accompanied with  
al euils, & hath waiting on it, whatsoener is hateful  
to god, damnable to man, and pleasaunt to Sathe:

Great is the damnacion, that hangeth ouer the  
heades of fornicatours, and adulterers. What shall  
I speake of other incommodities, whiche issue, and  
flowe out of this stynkyng puddell of whozedom.  
Is not that treasure, which befoze al other is mooste  
regarded of homeste persons, the good fame & name  
of man and woman, lost through whozedom: What  
patrimoine or liuelihode, what substance, what good-  
des, what riches, doth whozedom thorowly consume  
& bring to naught: What valiauntnes & strenght is mo-  
ny times made weake, & destroyed with whozedom:

¶ i.

What

What wit is so fine, & is not doted & defaced through  
whoredome: What beautie (although it were neuer  
so excellent) is not disfigured through whoredome:  
It is not whoredome an enemy to the pleasant  
floure of youth: It bringeth it not gray beares, & olde  
age, before it time: What gift of nature (although it  
were neuer so precious) is not corrupted with wor-  
dome: Come not & French poches, with other diuerse  
diseases, of whoredome: From whetice come so many  
bushardes and misbegotten children, to the high dis-  
pleasure of god: A dishonour of holy wedlocke, but  
of whoredome: How many consume all their substance  
and goodes, & at last fall into manye disease, & other  
sore, & after that they are dead, & so are changed through  
whoredome: What corruption & manifold sinne  
meth of whoredome: How many manerly be be-  
leued, howe many soules corrupted, howe many wy-  
dowes defiled, through whoredome: How much is  
publique & commune weale imperilled, & troubled  
through whoredome: How much is gods worke cor-  
rupted & depaured by whoredome & whoremongers: Of  
this vice cometh a great parte of the diuices which  
(nowe a daies) be so commonly accustomed and bled,  
by manye private auctoritie, to the greates displeasure  
of God, and the breach of the most holy knotte and  
bonde of matrimonie. For when this moste detestable  
sinne is once crept into the breast of the adulter-  
er, so that he is entangled with unlawfull and un-  
chaste loue, straightwaies, his true and lawefull  
wife is despised, her presence is abhorred, her com-  
panie stinketh, and is lothsome, what soeuer she  
doth, is dispraised, there is no quietnes in the house.

so long as she is in sight: Therefore to make chaste  
 tale, must she away, for her husbande can brooke her  
 no longer. Thus through whozr dome, is the honest  
 and harmelesse wife put away, & an harlot receiued  
 in her stede: & in like sorte, it happeneth many times  
 in the wife, towarde her husbande. An abhominati-  
 on: Christ our sauour, very god & man, comming  
 to restore the lawe of his heauenly father, vnto the  
 right sence, vnderstanding, and meaning, (among o-  
 ther things) reformed & abole of this law of god:  
 For where as þe Jewes vsed of a longe sufferance, Mat. xix.  
 by custome, to put away their wives at their plea-  
 sure, for euery cause: Christ correcting that euill cus-  
 tome, did teach, þat if any mā put away his wife, & ma-  
 rieth an other, for any cause, except only for adulter-  
 ry, whiche then was death by the lawe he was an  
 adulterer, & forced also his wife to diuorced, to com-  
 mit adultery, if she were loined to any other man: &  
 the mā also so loined with her, to commit adultery.  
 In what case then are those adulterers, which for  
 the loue of an whore, put away their true and law-  
 full wife, against all lawe, righte reason, and con-  
 science? O damnable is the state wherein they stand,  
 whiche destruction shall fall on them, if they repe-  
 nit, and amende not: for GOD will not euer suffre  
 holy wedlocke, thus to be dishonoured, hated, and  
 despised. He will once punish this filthy and licen-  
 tious manner of liuing, and cause that his holy ordi-  
 nance shalbe had in reuerence, and honour. Heb. xiii.  
 For surely, wedlocke (as the Apostle saith) is hono-  
 rable amonge al men, and the bed undefiled: But  
 whoremongers and fornicatours, God will iudge:  
 that

F.ii.

that is to saye, punish & condemne. But to what purpose is this labour taken, to describe, and set forth the greatnes of the sinne of whoredome, & the incommunities that issue & flow out of it, seeing that breath and tongue shall sooner faile any man, then he shall, or may be hable to set it out, accordinge to the abhominacion and hainousnes thereof: Notwithstandinge this is spoken to the entent, that al men shoulde flee whoredome, and live in the feare of god: God graunt that it may not be spoken in vaine.

### The thirde part of the sermon

against Adultery.



As the second parte of this sermon against adulterers, that was last read, you haue learned how earnestly & scripture warneth vs to auoide the sinne of adultery, and to embrace cleannes of life: & that through adultery we fall into al kindes of sinnes, & are made bonde slaues to the deuill. & how cleannes of life we are made members of Christ. And finally how farre adultery bringeth a man from al goodnes, & driueth him headlong into al vices, mischief, & misery. Now will I declare vnto you in order, with what greuous punishments god punisheth past, plagued adultery: & how certaine worldly princes also did punish it: that ye may perceiue that whoredome and fornication be sinnes, no lesse detestable in the sight of god, and of all good menne, then I haue hitherto directed. In the first booke of Moses were reade, that when mankinde began to be multiplied vpon the earth, the men and women gaue their mindes so greatlie to fleshe

fleshely delight, and filthy pleasure, that they liued  
withoute all feare of god. God seeing this their wast-  
ly and abhominable livinge, and perauing that  
they amended not, but rather increased dayly more  
and more, in their sinnefull and vncleane maners,  
repented that he euer hadde made manne: and too  
thetw how greatly he abhorred adultery, whozedom,  
fornication, and all vncleaneesse, he made at the fou-  
taines of the deepe earth, to burste oute, and the flue-  
res of heauen to be opened, so that the raine came  
downe vpon the earth, by the space of fourtie daies,  
and fourtie nightes, and by this meanes, destroyed  
the whole worlde, and all mankinde, right persons  
onely excepted: that is to saye, Noe: the precher of  
righteousnesse (as Saincte Peter calleth him) and  
his wife, his thre sonnes, and their wiues.

What a grievous plague vpd God cast here vpon  
all livinge creatures, for the sinne of whozdomes.  
For the whiche God toke vengeance, not onely of  
man, but also of beastes, foules, and all living crea-  
tures. Man slaughter was committed befoze, yet  
was not y worlde destroyed for that: but for whoz-  
dome, all y worlde seto only except was ouerflowed  
with waters, & so perished: An example woorthy to be  
remembred, that ye maye learne to feare god.

Wee reade againe, that for the filthy sinne of  
vncleaneesse, Sodome and Gomorrah, and the other  
cities nigh to them, were destroyed with fire  
and brimstone from heauen, so that there was nei-  
ther manne, woman, childe, nor beaste, nor yet anye  
thinge that grewe vpon the earth, there lesse bin-  
destroyed. Whose hearts trembled not at the hea-  
ring

thing of this historie. Who is so wounded in whoredom  
and uncleannes. I will not now for ever after, leave  
this abhominable living, seeing that god so grievous-  
ly punisheth uncleannes, to raine fire & byrstone  
from heaven, to destroy whole cities, to kill manne,  
woman, and childe, and all other livinge creatures  
there abiding, to consume with fire, all þe ever grewe  
what can be moze manifest tokens of gods wrath &  
vengeaunce against uncleannes, & unpuritie of life.  
Marke this historie, (good people) and feare þe ven-  
geaunce of god. Doe we not reade also, that god did  
smite Pharaon, & his house, with greete plagues, be-  
cause that he ungodly desired Sara, the wife of A-  
braham. The wise reade we of Abimelech, kynge of  
Gera, (although he touched her not by carnall  
knowledge. These plagues & punishments did god  
cast upon filthie and uncleane persons, befoze the  
law was given, (the law of nature onely reigninge  
in the heartes of men) to declare howe great love he  
had to Matrimonie or wedlocke: & again, how much  
he abhorred adultery, fornication, and all unclean-  
nesse. And when the lawe that forbadde whoredom,  
was given by Moyses to the Jewes, did god com-  
maunde, that the breakers thereof, shoulde be  
put to death. The wordes of the law be these: Who-  
so committeth adultery with any mans wife, shall  
die the death, both the manne and the womanne,  
because he hath broken wedlocke with his neigh-  
bours wife. In the lawe also it was commaunded,  
that a damoysel and a man taken together in whore-  
dome, shoulde be both stoned to death. In an other  
place ther also reade, that God commaunded Moyses  
to

Gene. xiii.

Gene. xx.

Gen. 22.

Levit. xx.

Levit. 24.

Exod.

Exod.

to



to take all the heade rulers, and Princes of the people, and to hange them vpon gibbets openlye, that euery manne might see them, because they either committed, or did not punish whoredome. Againe, did not god sende such a plague amonge the people for fornication and vnicleannesse, that they dyed in one daye, three and twentie thousande? I passe ouer for lacke of tyme, manye other histories of the holye Bible, which declare the grievous hangings, and heauie displeasure of god, against whoremongers, and adulterers. These are extreme punishments appointed of god, wherewith amerce me, how greatly god hateth whoredom. And let vs not doubt, but that god at this present, abhorreth all manner of vnicleannesse; no lesse then he did in the olde lawe: and will be doubly punish it, both in this world, and in the world to come. For he is a God, that can abide none wickednesse: therefore oughte it to be eschewed of all that touch the glory of god, and the saluation of their soules.

Sainde Paule saith that these thinges are written for oure example; and to teach vs the feare of god, and the obedience to his holy lawe. For if god spared not the naturall branches, neither will he spare vs, that be but graffes, if we commit like offence. If god destroyed many thousandes of people, many citie, yea the whole world, for whoredom, let vs not flatter out selues, and thinke we shall escape free, and without punishment. For he hath promised in his holy lawe, to sende most grievous plagues vpon them that transgresse or breake his holy commandementes. Thus haue we hearde howe God punisheth

James de-  
vised for  
punishment  
of whores.

punishment the crime of adultery: let by no man be  
received: lawes, whiche the civil Magistrates deu-  
ised in diuerse countreies, for the punishment therof,  
that we may learne, how wickednes hath ever bene  
detested in all well ordered cities and common weal-  
thes, and amonge all honeste persons. The lawe es-  
monge the Lepreians was this, that whē any were  
taken in adultery, they were bound and caried thre  
daies through the citie, and afterwarde, as long as  
they liued, were they despised, and with shame and  
contumelie counted as persones void of all honeste-  
tye. Amonge the Locrenians, the adulterers haue  
bothe their eyes thruste out. The Romanes in  
times past, punished whozedom, sometime by fire,  
sometime by the sword. If a manne amonge the  
Egyptians hadde been taken in adulterie, the lawe  
was that he should be openly in the presence of al the  
people be scourged naked with whippes, vnto the  
numbre of a thousande stripes. The woman that  
was taken with him, had here nose cutt of, whereby  
she was knowne euer after, to bee an whoze, and  
therefore to be abhorred of all men. Amonge the He-  
brews, they that wer taken in adultery, hadde their  
heades stricken from their bodies. The Athenians pu-  
nished whozedom by death in like manner. So like-  
wise did the Barbarous Tartarians. Amonge the  
Turkes euen at this day, they that be taken in adul-  
tery, both man and womā, are stoned streightwaies  
to death, without mercy. Thus see we, what godlye  
actes wer deuised in times past, of the high powers,  
for the putting away of whozedom, & for the main-  
taining of holi matrimony or wedlock, & pure conuer-  
sation.

Whorehouse

fiction. And the puctozs of these actes, were no Chyl-  
 stians, but heathen: yet were they so enflamed woth  
 the loue of honestye and purenes of life, that for the  
 maintenaunce and conseruacio of keping bp of that  
 they made godly statutes, suffering nether fornicati-  
 on, nor adultery, to reigne in their realmes unpuni-  
 shed. Christ said to the people: the Ainiuites shal rise Luce. xl.  
 at þ iudgement, woth thys nacion, (meaning the vn-  
 faithful Iewes) & shal condemne the. for they repe-  
 ted at þ preachyng of Jonas, but behold (saith he) a  
 greater then Jonas is here, (meaning himself,) and  
 yet they repent not. Shal not (thinke you) likewise  
 the Locrensiens, Arabians, Athenians, with suche  
 other, rise bp at the iudgemente, and condemne vs,  
 forasmuch as they leaced from whozedoin, at the co-  
 maundement of man, and we haue the labe and ma-  
 nifest preceptes and commaundementes of god, and  
 yet forsake we not our filthy conuersacion: Crueltye,  
 crueltye, it shalbe easier at þ day of iudgement to these  
 heathen, the to vs, except we repent and amend. for  
 although death of body, semeth to vs a grievous pu-  
 nishment in this world for whozedom: yet is that  
 payne nothing, in coparisō of the grievous tormētes  
 which adulterers, fornicatours, and al vncleane per-  
 sons shal suffer after thys lyfe. for al suche shalbe  
 excluded, and shut out of the kingdome of heauen, as  
 Sainte Paule sayeth: be not deceiued, for neyther 1. Cor. vi.  
 whozemogers, nor worshippers of Images, nor ad- Col. v.  
 ulterers, nor softlynges, nor sodomites, nor threnes, Eph. v.  
 nor couetousse persons, nor dzonkardes, nor cursed  
 speakers, nor pyllers, shal inherite the kingdome of  
 God. And S. John in his reuelacion sayeth: that Apo. xxi.

v.i. whoze-

The.iii. parte of the Sermon.

whoremongers shall haue their parte, with murderers, sorcerers, enchaunters, liars, idolaters, & suche other, in the lake whiche burneth with fier & brimstone, which is the seconde death. The punishmente of the bodye althoughe it be death, hath an ende, but the punishment of the soule, which, S. John calleth the seconde death, is enerlasting: there shalbe fier & brimstone: there shalbe weping & gnashing of teeth: the worme that hath there gnawed the conscience of the damned, shall neuer dye. Whose heart distylleth not euen droppes of bloud, to heare and consider these thynges: If we tremble and shake at the hearing and naming of these paynes, oh, what shall they doe that shall fele them, that shall suffre them: yea & euer shall suffer, woordes withoute ende: God haue mercy vpon vs. Who is now so drowned in sinne and paste all Goddynesse, that he wyl set more by a filthy and stynkyng pleasure, (whych soone passeth away) then by the losse of enerlastyng glozve: A gayne, who wyl so geue hymselfe to the lustes of the flethe, that he feareth nothyng at al the paynes of hell fier. But let vs heare how we may eschewe the sinne of whoredome and adultery, that we maye walke in the feare of god, and be free from those most grievous, and intollerable tormentes, whych abide al vnleasse persons. To auoyde fornicacion, adulterye, and all vncleannes, let vs prouide, that aboue all thynges, we maye kepe our heartes pure and cleane, from al euil thoughtes, and carnal lustes. For if that be once infected and corrupted, we fall headlong into al kynde of vngoddynesse. Thys shall we easely doe, if when we fele inwardlye, that Sathan our olde enemye tempteth

Mat. xiii.  
Luce. iii.

Remedyes  
es wherea  
by to auoide  
fornicacion &  
adulterye.

tempteth vs vnto whozedome, we by no meanes consente to hys craftye suggestions, but halpauently resyste and withstande hym, by stronge saythe in the worde of God, aleadgyng agaynste hym alwayes in oure hearte, thys commaundement of god: *Scriptum est, non in a chaberis*. It is wzitten, thou shalt not commit whozedome. It shalbe good also for vs, euer to lyue in the feare of god, and to sette before oure eyes: the greiuous threatnynges of god, agaynste all vngodly synners, and to consyder in our mynde, how filthy beastely, and thozte that pleasure is, whereunto Satan moueth vs.

And againe, howe the payne appoynted for that synne, is intollerable and euerlastyng. Moreouer, to vse a temperaunce and sobrietie in eatyng and drynkyng, to escheue vncleane communicacion, to a uoyde all filthy company, to flee idlenes, to delighte in readyng holy scripture, to watch in godly prayeys and vertuose meditations; and at al tymes, to exercise some godly traunples, shall helpe greatlye vnto the escheuing of whozedome.

And here are all degrees to be monished, whether they be married or vnmarrried, to loue chastitie and clenness of lyfe. For the married are bounde by the lawe of God so purely to loue one an other, that neither of them seeke any straunge loue. The man must onely cleaue to hys wyfe, and the wyfe agaynely only to her husband: they must so delight one in an others companye, that none of them couete any other. And as they are bounde, thus to liue together in all godlynesse and honestye, so lyketwyle is their duettie, vertuousslye to brynge by their children, and to

proude that they fall not into Sathans snare, nor into any vncleines, but that they come pure and honest vnto holy wedlocke, when tyme requirerh. So likewise oughte all maisters and rulers to prouide, that no whooredome, nor any point of vncleennes, bee vsed among theyr seruantes. And again, they þ are single, and fele in themselves, that they cannot lyue without the company of a woman, let them get wyues of their owne, and so liue godli together. For it is better to marry, then to burne.

1. Cor. vii. And to auoide fornicacion, saith the Apostle, let euery man haue his owne wife, and euery woman her owne husbande. Finally, al such as fele in themselves, a sufficiencie and habilitie (throughe the workinge of gods spirite) to leade a sole and continent lyfe, let the praise god for his gift, and seke al meanes possible to maintaine the same: as by reading of holy scriptures by godly meditations, by continual praiers, & suche other vertuous exercises. If we all on this wyse will endeuoure our selues to eschewe fornicacion, adultery, and all vncleennes, and leade our liues in all godlynnes and honestye, seruinge God with a pure and cleane hearte, and glorifying him in our bodyes, by leadyng an innocent and harmelesse lyfe, we maye be sure to be in the number of those, of whom our sauour Christe speaketh in the gospell on this manner: blessed are the pure in hearte, for they shall see God: to whom alone, bee all glorie, honour, rule, and powver, worlde without ende. Amen.

absh. v.

A A



# A Sermon against Contencion

and brawling.



This day (good Christen people) shall be declared vnto you, the vniuersal blemes, and shamefull vnhonestye of contencion, strife and debate: to witte, that whē you shal see (as it were) in a table painted before your eyes, the euil fauourednes, and deformitie of this most detestable vice, your stomaches may be moued to rise against it, and to deteste and abhorre that sinne, which is so much to be hated, and so pernicious and hurteful to al men. But among all kindes of contencion, none is more hurtful, then is contencion in matters of religion. Cethewe (sayeth S. Paule) for like and vnlearned questions, knowinge that they brede stryfe. It becommeth not the seruant of god, to fight or strive, but to be meke toward all men. This contencion and strife was in Saint Pauls tyme, among the Corinthians, and is at this tyme, among vs Englyshe menne. For so many there be, which vpon the Ale benches or other places, delight to set forth certayne questyons, not so much petynyng to edification, as to bathe glory and shewyng forth of theyr conning: and so vn soberly to reason & dispute, that when neyther parte wyll geue place to other, they fall to chydynge and contencion, and sometyme from hote wordes to further incontinence. Sainte Paule could not abyde to heare among the Corinthians, these wordes of discord or dissencion: I hold of Paule, I of Cephas, and I of Apollo. What woulde he then saye, if he heard these

1. Tim. 4.  
1. Tim. 6.

1. Cor. 1.

1. Cor. 11.

wordes of contencion (which be now almost in euery  
 mans mouth: he is a Pharisei, he is a gospeller, he  
 is of the new sect, he is of the old sect, he is a true  
 brother, he is a good catholique father, he is  
 a papist, he is an heretique. Oh how the church is di-  
 uided. Oh how the cities bee cut and mangled. Oh  
 how the cote of Christ, that was without seam, is  
 all to rent and torne. Oh body mistrued of Christes  
 where is that holy & happy unitie, out of þ which  
 whosoever is, he is not in Christ. If one member bee  
 pulled from another, where is the body? If the bodye  
 be drawen fro the head, where is the life of the bodye?  
 We cannot be ioyned to Christ our head, excepte we  
 bee glued with cocarde & charitie, one to an other.  
 For he þ is not in this unitie, is not of the church of  
 Christ, whiche is a congregacion or unitie together,  
 and not a diuision. S. Paule saith: that as longe as  
 emulation or enuying, contencion, and factions or  
 sectes, be among vs, we be carnal, and walke accor-  
 dyng to the fleshly mā. And S. James saith: If you  
 haue bitter emulation or enuying and contencion in  
 your heartes, glozy not of it: for whereas contencion  
 is, there is bistedfastnes, and all euill dedes. And  
 why doe we not heare. S. Paule which prayeth vs,  
 whereas he myghte commaunde vs, saying, I bee-  
 seche you, in the name of oure Lord Iesus Christe,  
 that you wyl speake all one thyng, and that there be  
 no dissencion amonge you, but that you wyl bee one  
 whole body, of one mind, & of one opynio in þ trueneth.  
 If his desier be resonable & honest, why doe we not  
 graunt it? if his request be for our profit, why doe we  
 refuse it? And if we liste not to heare his petition of  
 prayer, yet let vs heare his exhortacio, wher he saith:  
 Exhorte

1. Cor. iii.

James. iii.

1. Cor. i.

I exhorthe you, that you walke, as it becommeth the  
 vocacion in the which you be called, with al submissi  
 on and mekenesse, with lenitie and softnesse of mind  
 bearyng one another by charitie, studying to keepe  
 the vnitie of the spirite, by the bonde of peace. For  
 there is one body, one spirite, one faith, one baptisme  
 There is (he saith) but one body, of the whiche he ca  
 be no liuely member. p is at variance with the other  
 members. There is one spirite, whiche ioyneth and  
 knitteth all thynges in one. And how can this one  
 spirite reigne in vs, when we among ourselues bee  
 denyded: There is but one faith, and howe can we  
 then say he is of the olde faith, and he is of the new  
 faith. There is but one baptisme, and then shall not  
 all they, whiche be baptised, be one: Contencion cau  
 seth diuision, wherefore it oughte not to bee amonge  
 Christians, whom one faith, and baptisme ioyneth  
 in an vnitie. But if we cōtemne. S. Pauls request  
 and exhortacion, yet at the least let vs regarde his  
 earnest entreating, in the whiche he doeth very ear  
 nestly charge vs, and (as I maye so speake) cōfurre  
 vs in this fourme and maner: If there be any conso  
 lation in Chyrste, if there bee any comforte of loue,  
 if you haue any felowshyp of the spirite, if you haue  
 any bowels of pitie and compassion, fulfill my toye,  
 beeynge all lyke affected, hauyng one charitie, bee  
 ynge of one minde, of one opinion, that nothyng be  
 done by conuencion, or bayneglopye. If he is he, that  
 hath any bowels of pitie, that wyll not be moued  
 with these wordes so pittye. If hys hearte is so stony  
 the sweorde of these wordes (whiche bee more  
 sharpe then anye two edged sworde) maye not

104. 11.

The i. parte of the Sermon.

out and breake a sonder. Wherefore let vs endemoure  
our selues to fulfil. **S.** Dauides ioy here in this place  
whiche shall be at length to our great ioy in an other  
place. Let vs so read the scripture, that by reading  
therof, we may be made the better lyuers, rather the  
the more contentious disputers. If any thyng is ne-  
cessary to be taughte, reasoned, or disputed, let vs do  
it with all mekenesse, softnesse, and lenitie. If anye  
thyng shall chaunce to be spoken vnicomely, lette one  
beare an others faultie. He that is faultie, let hym  
rather amende, then defende that whiche he hath  
spoken amisse, lest he fall by contencion from a folish  
erroure, into an obstinate heresye: for it is better to  
geue place mekely then to winne the victorie, with  
the breache of charitie: which chauneth, where euerie  
man wil defend his opinio obstinately. If we bee  
Christen me, why do we not folowe Christ, whiche  
saith: learne of me, for I am meeke and lowelye in  
heart. A discipule must learne the lesson of his scoole-  
master, and a seruaunt must obeye the commaunde-  
ment of his mayster. He that is wyle & learned saith  
**S.** James: let him shewe his goodnes by his good  
conuersacion and sobrenes of hys wysedome. For  
where there is enuy and contention, that wysedome  
commeth not from God, but is worldly wysedome,  
mans wysedome, and deuillish wysedome. For the  
wysedome that commeth from aboue, from the spirite  
of god, is chaste and pure, corrupted with no euil af-  
fections: it is quiete, meeke and peaceable, abhorring  
all besyrt of contencion: it is tractable, obeyente,  
not grudging to learne, and to geue place to them  
that teache better for their reformatioun. For there  
shall

shall neuer bee an ende of struing and contention,  
 if we contend, who in contention shall be master, and  
 haue the ouer hand: if we shall heape erreure vpon  
 erreure, if we continue to defend p obstinately, whiche  
 was spoke brauidesly. For truethe it is, that stiffness  
 in mainteining an opinion, bredeth contencio, brau-  
 ling and chiding, which is a vice amonge all other,  
 most pernicious and pestilent to common peace and  
 quietnes. And as it standeth betwixte two persons  
 and parties, for no man commonly doth chide with  
 himselfe (so it comprehendeth two mooste detestable  
 vices: the one is picking of querels, with sharpe and  
 contentious wordes: the other standeth in frowarde  
 answering, & multiplying euill wordes again. The *1. Cor. v.*  
 firste is so abhominable, that saint Paule saith: if  
 any that is called a brother, bee a worshippinger of y-  
 dols, a brauler, or picker of querels, a thief, or an ex-  
 tortioner, with him that is such a manne, see that ye  
 eate not. Now here consider that saint Paul num-  
 beth a scolder, a brauler, or a picker of querels, a-  
 mong thieves, and idolaters: and many times com-  
 meth lesse hurt of a thiefe, then of a railing tongue:  
 for the one taketh away a mannes good name, the  
 other taketh but his riches, whiche is of muche lesse  
 value & estimacio, the is his good name. And a thief  
 hurteth but him, from whom he stealeth: but he that  
 hath an euill tonge, troubleth all the towne where he  
 dwelleth, & sometime the whole countrie. And a rail-  
 ling tongue is a pestilence so full of coragiousnes, *1. Cor. vi.*  
 saint Paul willethe christia menne to forbear the  
 company of suche, & neither to eate nor drinke with  
 them. And wheras he will not, that a christia woma  
 should

Against que-  
 rels pickig.

shoulde forsake her husbande, although he bee an  
 infidele, nor that a christian seruaunt shoulde depart  
 from his master, which is an infidele and heathen,  
 and so suffer a christian man to kepe companie with  
 an infidele: yet he forbiddeth vs to eate or drinke with  
 a scoldet, or a quarel picker. And also in the vi. chap.  
 1. Corin. vi. to the. C. 2. he saith thus: Be not deceined, for nei-  
 ther fornicatozs, neither worshippers of ydols, nei-  
 ther thieues, nor drūkerds, neither cursed speakers,  
 shal dwell in the kingdom of heauen. It must nedes  
 be a great fault, that doth moue and cause the father  
 to disherite his natural sonne. And how can it other-  
 wise be, but that this cursed speakinge must nedes  
 be a moste damnable sinne, the whiche doeth cause  
 god our most merciful and louing father, to depriue  
 vs of his most blessed kingdome of heauen. Against  
 the other sinne that standeth in requiting taunte for  
 taunte, speaketh Christe himselfe: I saue vnto you,  
 2d. 7. (saith our sauour Christe) resiste not euill, but loue  
 your enemies, and saue well by them, that saue euill  
 by you: doe wel vnto them, that doe euil to you, and  
 praye for them, that doe hurte and persecute you: &  
 you maye bee the children of your father, whiche is  
 in heauen, whog suffereth his sunne too rise, both  
 vpon good and euill, and sendeth his raine both to  
 the iuste and vniuste. To this doctrine of Christe,  
 Rom. 12. agreeth very well the teaching of saint Paul, that  
 cholen vessel of God, who ceaseth not to exhorte and  
 cal vpon vs, saying: blesse them that curse you, blesse  
 (I say) and curse not: recompence to no man euil for  
 euil: if it be possible (asmuch as lieth in you) liue pea-  
 ceably with all men.

The



The second parte of the sermon  
against contention.



I hath ben declared vnto you in this sermon againste strife and bꝛaulinge, what greate inconuenience commeth thereby, specially of suche contention as groweth in matters of religion. And howe, when as no man will geue place to an other, there is none ende of contention and discorde. And that vnitie, whiche God requireth of christians, is utterly thereby neglected and broken. And that this contention standeth chiefly in two pointes, as in picking of quarrelles, and makinge froward answers. Nowe ye shal heare Saint Paules wordes, sayinge: Dearely beloved, auenge not your selues, but rather geue place vnto wrath, for it is written: vengeance is mine, I wil reuenge, saith the lord. Therefore if thine enemy hunger, fede him: if he thirst, geue him drinke: bee not overcome with euill, but overcome euill with goodnes. All these be the wordes of saint Paule. But they that be so full of stomache, and sette so muche by themselves, that they maye not abide so muche as one euill woorde to be spoken of them, peraduenture will saye: if I bee euill reuiled, shall I stand still like a goose, or a foole, with my finger in my mouth: Shall I bee like an ydiote & disord, to suffer every manne to speake vpon me what they list, to rable what they list, to speeue out all their brumme against me, at their pleasures: Is it not conueniente, that he that speaketh euill should bee answered accordinglye. If I shall use this lenitie and  
I. ii. Iohnes,

Deu. xxxii.

an obiectio.

his answer

softnes. That both increaseth mine enemies froward-  
nesse, and prouoke other to doe like. Suche reasons  
make they that can suffre nothinge, for the defence  
of their impacience. And yet, if by frowarde answer-  
ing to a frowarde person, there were hope to reue-  
die his frowardnesse, he should lesse offend, & should  
so answer, doing the same not of yre, or malice, but  
onely of that intente, that he that is so frowarde or  
malicious, maye be reformed. But he that cannot  
amende another mannes faulte, or cannot amend it  
without his owne fault, better it were & one should  
perish, then two. Then if he cannot quiete him with  
gentle wordes, at the least lett him not folowe him,  
in wicked and vncharitable wordes. If he can pa-  
cifie him with sufferinge, lette him suffre: and if not,  
it is better to suffre euill, then to dooe euill: too saye  
well, then to saye euill. For to speake well againste  
euill, commeth of the spirite of GOD: but to reuenge  
euill for euill, commeth of the contrarie spirite.  
And he that cannot temper ne rule his owne anger  
is but weake and feble, and rather moze like a wo-  
man or a childe, then a stronge manne. For the true  
strength and manlinesse, is to ouercome wrath,  
and to despise iniurie, and other mennes foolishe-  
nesse. And besides this, he that shall despise the  
wronge doon vnto him by his enemye, euery mane  
shall perceiue, that it was spoken or doon without  
cause: where as contrarie, he that doth fume & chafe  
at it, shall helpe the cause of his aduersarie, geuinge  
suspicion that the thinge is true. And so in going a-  
bout to reuenge euill vpon thewe our selues to be euill,  
and whille wee will punish, and reuenge an other  
mans

mans folly, we double and augement our owne folly. But many pretenses finde they, that be wilful, to colour their impacience. Mine enemy (say they) is not worthy to haue gentle wordes or dedes, beinge so full of malice, or frowardnes. The lesse he is worthy the more arte thou allowed of GOD: the more art thou comended of Christ, for whose sake thou shouldest rendre good for euill, because he hath commended thee, & also deserued that thou shouldest so dooe. Thy neighbor hath peraduenture with a worde offended thee: cal thou to thy remembraunce, with how many wordes & dedes, how grievously thou hast offended thy lord god. What was man, when Christe died for him: was he not his enemy, and vnworthy to haue his fauour and mercy? Euen so, with what gentlenes and pacience doeth he forbear and tolerate & suffer thee, althoughe he is dailey offended by thee: Forgeue therfore a ligit trespass: to thy neighbor, that Christ maye forgeue thee, many thousandes of trespasses, whiche art euerie day an offender. For if thou forgeue thy brother, being to thee a trespasser, then hast thou a sure signe and tokē, that god will forgeue thee, to whom all men be debtors or trespassers. How wouldest thou haue god mercifull to þe, if thou wilt be cruell vnto thy brother? Canst thou not finde in thine hearte to do þe towardes an other, that is thy fellow, whiche god hath doen to thee, that art but his seruante? Dought not one sumer to forgeue another, seeing that Christ, whiche was no sinner, did praye to his father for them, that withoute mercy and dispittfully put him to death? Who, when he was reuiled, did not vse reuiling wordes againe,

1. Pet. ii.

fol. iiii.

Mat. xxiii.

Mat. vii.

Cor. iiii.

When he suffered wrongfully, he did not threaten, but gave all vengeance to the iudgement of his father, which iudgeth rightfully. And what crakest thou of thy heade, if thou labour not to bee in the body? Thou canst be no membre of Christ, if thou follow not the steppes of Christ: who (as the Prophete saith) was led to death like a lambe, not openinge his mouth to reuiling, but opening his mouth too praying for them that crucified him, sayng: father, forgive them, for they cannot tell what they doe.

The which example, anon after Christ, saint Stephen did folowe, and after saint Paule: We be euill spoken of (saith he) and speake well, we suffre persecution & take it patiently: Men curse vs, & we gently entreate. Thus, s. Paule taught that he did, & he did that he taught: Blesse you (saith he) they that persecute you: blesse you, and curse not. Is it a great thing to speake wel to thine aduersarie, to whome Christ doth commaund the to do well: David when Semai did call him all to nought, did not chide againe, but said patiently: suffre him to speake euil, if perchaunce the lord wil haue mercy on me. Histories be full of examples of Heathen men, that toke very mekely, both opprobrious & reprocheful wordes & iurious or wrongful dedes. And that those Heathen excel in patience, vs, I professe Christ, I teacher and example of all patience: Alexander, when one did rage against him, in reuiling of him, he was nothinge moued, but said: goe to, go to, speake against me as much, & as oft as thou wilt, & leaue out nothinge, if perchaunce by this meanes thou maist discharge the of those naughty things, with the whiche it seemeth, that thou art full laden.

Many

Many men speake euill of al menne, because they ca  
speake well of no manne. After this sort, this wise  
man auoided from him, the reprocheful wordes spo-  
ken vnto him: imputing and laying them to the na-  
turall sickness of his aduersarie.

Pericles, when a certaine scoulder, or a railing fe-  
lowe did reuile him, he answered not a worde again,  
but went into a galery: & after toward night, when  
he went home, this scoulder folowed him, raging  
still more and more, because he sawe the other so sett  
nothing by him. And after that he came to his gate,  
(being darcke nighte) Pericles commaunded one of  
his seruantes to light a torch, & to bringe the scol-  
der home to his owne house. He did not onely with  
quietnes suffre this brabder pacientely, but also re-  
compenced an euill turne with a good turne, & that  
to his enemye. Is it not a shame for vs that professe  
Christ, to be worse then Heathen people, in a thinge  
chiefly pertaining to Christs religion: shal philoso-  
phy perswade them more, then goddes worde shal  
perswade vs: Shal naturall reason preuaile more  
with the, then religion shal do with vs: Shal mans  
wisdomme leade them to that thinge, wherunto the  
heauenly doctrine cannot leade vs: What blinde-  
nes, wilfulnes, or rather madnesse is this:

Pericles being prouoked to anger with many bla-  
mous wordes, answered not a worde. But we stir-  
red but with one litle word, what foule worke do we  
make: How do we fume, rage, stampe, and state like  
madde men: Many men of euery trifles, will make a  
great matter, and of the sparke of a litle worde, will  
kindle a great fire, taking all thinges in the worst  
parte

Reads to  
noue men  
from querel  
lickinge.

Mat. xii.

parte. But how muche better is it, and moze like to  
the example and doctrine of Christ, to make rather  
of a great fault in our neighbour, a small fault, rea-  
soning with our selves after this sort. He spake these  
wordes, but it was in a sodaine heate, or the drinke  
spake them, & not he, or he spake them at the moris  
of some other, or he spake them, being ignorant of  
the truth: he spake them not against me, but against  
him whome he thought me to bee. But as touching  
euill speaking, he that is ready to speake euill against  
other menne: first lette him examine himselfe, whe-  
ther he be faultlesse and cleare of the faulte, whiche  
he findeth in an other. For it is a shame when he  
that blameth an other for any fault, is gilty himself  
either in the same faulte, either in a greater. It is a  
shame for him that is blinde, to call another manne  
blinde: and it is moze shame for him that is whole  
blinde, to cal him blinkarde, that is but poze blinde.  
For this is to see a strawe in another mannes eye,  
when a man hath a blocke in his own eye. Then let  
him consider, that he that bseth to speake euill, shall  
commonly bee euill spoken of againe. And he that  
speaketh what he will for his pleasure, shall be com-  
pelled to heare that he would not, to his displeasure.  
Moreouer lette him remembre that saying: that we  
shall geue an accompte for every idle woꝛde. Howe  
muche moze then shall we make a reckninge for our  
harpe, bitter, brauling, and chiding wordes, whiche  
prouoke out brother to be angrie, & so to the breache  
of his charitie. And as touching euill answeringe,  
al though we bee neuer so muche prouoked by other  
mennes euill speaking, yet we shall not folow their  
frowardnes



forwardnes by euil aunſwerpng, if we coſider, that  
 anger is a kinde of madnes, and that he whyphe is  
 angry, is (as it wer for the time) in a phrenſy. Wher-  
 fore let him beware, leſt in his fury he ſpeake any  
 thing, wherof afterwarde he may haue iuſt cauſe to  
 be ſory. And he that wil defende that anger is no fu-  
 ry, but that he hath reaſon, euē when he is moſt an-  
 gry, then let him reaſon thus wpyth himſelfe, whē he  
 is angrey. Nowe I am ſo moued and chafed, that  
 within a litle while after, I ſhalbe otherwaies min-  
 ded: wherfore then ſhould I now ſpeake any thyng  
 in mine anger, which hereafter, when I would ſay-  
 neſt, cannot be chaunged. Wherfore ſhal I doe any  
 thing now, beeing (as it were) out of my wit, for the  
 which, whē I ſhall come to my ſelfe againe, I ſhalbe  
 verie ſadde: Why dooeth not reaſon? Why doeth not  
 godlines? Yea, why doeth not Chryſt obtēn y thyng  
 now of me, which hereafter time ſhal obtēne of me?  
 If a man be called an adulterer, bluter, drunkarde,  
 or by any other ſhamefull name, let hym coſider ear-  
 neſtly, whether he be ſo called truly or falſly: if true-  
 ly, let him amende hys fault, that his aduerſary may  
 not after woorthely charge him wpyth ſuch offenders: if  
 theſe thinges be layed againſt hym falſly, yet let him  
 conſider, whether he hath geuen any occaſion to bee  
 ſuſpected of ſuch thinges, and ſo he maye both cut of  
 that ſuſpicion wherof thys ſlaunder did ariſe, and in  
 other thinges ſhall lyue moze warely. And thus be-  
 ſing oure ſelues, we maye take no hurte, but rather  
 muche good, by the rebukes and ſlaunders of oure  
 enemye. For the reproche of any enemye, maye be to  
 many men a quicker ſpurre to the amendement of

Reason  
 to moue  
 men from  
 forward  
 anſwe-  
 ryng.

Na. 1. 101

their life, then the gentle monition of a frende. Phil-  
lippus the king of Macedonye, when he was euil-  
spooken of by the chiefe rulers of the cite of Arthens  
he did thanke them hertely, because by them he was  
made better, both in his wordes and dedes: for I stu-  
dye (saied he) bothe by my sayinges and doynges, to  
proue them lyars.

### The thirde parte of the Sermon agaynst contencion.



I heard in the last lesson of the sermon a-  
gaynst strife and braulynge, howe we may  
answere them whiche mainteine their fro-  
warde sayinge in cōtencion, & that wyl  
reuenge with wordes such euil as other men doe to  
them. And finally howe we may accorde to gods  
wyl, order our selues: & what to consider towarde  
them, when we are prouoked to contenciō and strife  
w<sup>th</sup> rayling wordes. Now to procede in the same  
matter, you shall knowe the ryght waye how to dis-  
proue and overcome your aduersary and enemye.

This is the best way to improve a mans aduersary  
so to lyue, that all whiche shall knowe his honestye,  
may beare wytnesse, that he is slandered vnwoorthy-  
ly. If the faulte whereof he is slandered, bee suche,  
that for the defence of hys honestye, he muste nedes  
make answer, yet let him answer quietly and softely,  
on this fashyon: that those faultes bee layed a-  
gaynst him falslye. For it is trueth, that the wise mā  
sayeth: a softre aunswere awageith anger, and a  
heate and sharpe aunswere doeth stirre by rage and  
furye. The sharpe aunswere of Abal, did prouoke  
Dauid

*Against Contencion.*

Dauid to cruel vengeance: but the gentle wordes of Abigail, quenched the fier again, that was all in a flame. And a speciall remedy agaynste malycious tonges, is to arme oure selues with patience, mekenes, & silence, lest by multiplying wordes to the enemye, we be made as euil as he. But they that cannot beare one euil worde, peraduenture for their owne excuse, wil allege that which is wrytten: he that despyseth his good name is cruel. Also we reade: answer a foole accordyng to hys foolynges. And our lord Iesus did hold his peace at certain euil sayings but to some, he answered diligently. He heard men call him a Samaritaine, a carpenters sonne, a wine drinker, and he helde hys peace: but when he heard them say, thou hast a Deuil within the, he answered to that earnestly. Trueth it is in dede, that there is a tyme, when it is conuenient to answer a foole accordyng to his foolishnes, lest he should seme in his owne conceite to be wise. And sometyme it is not profitable to answer a foole, accordyng to hys foolishnes, lest the wyse man be made lyke to the foole. When our infamy or the reproche that is done vnto vs is toryned with the perill of many, then is it necessarye in answering to be quicke and ready. For we reade that many holy men of good zeales, haue charpelye and fiercely, both spoken and answered tirautes and euil men: whiche sharpe wordes came not of anger, rancor or malice, or desyer of vengeance, but of a feruent desyer to bryng them to the true knowledge of God, and from vngodly liuinge, by an earnest and sharpe rebuke and chydng. In this zeale Sancte John Baptist called the Phariseis, Adders broode.

1. reg. xxv.  
An oblation.  
Job. xxi.  
John. vii.  
An answer.  
Mat. iii.  
Ma. ii. and

The iii part of the Sermon.

and, S. Paule called the Galathians foles: and the men of Crete, he called lyars, euill beastes, and flugghe bellies; and the false Apostles, he called dogges and craftye workemen. And this zeale is godlye and to be allowed, as it is plainly proued by the example of Christ, who although he were the fountayne and spring of all mekenes, gentlenes and softnes: yet he calleth the obstinate Scribes and Phariseis, blinde guides, fooles, paynted graues, Hypocrites, serpents adders brode, a corrupt and wicked generacion. Also he rebuketh Peter egerly, saying: goe behynde me Satthan. Likewise, S. Paule reproveth Elimas, saying: thou full of all craft and guyle, enemy to all iustice, thou ceaseſte not to destroye the ryghte wales of god: and now loe, the hand of the lord is vpon thee, and thou shalt be blinde, and not see for a tyme. And, S. Peter reprehendeth Ananias verie sharpe, saying: Ananias, how is it that Sattha hath filled thy heart, that thou shouldst lie vnto the holy gost: This zeale hath been so feruente in many good men, that it hath stirred the, not only to speake bitter and eger wordes: but also to doe thynges, whiche might seme to some, to be cruell, but in dede they bee very iust, charitable, and godly, beecanse they were not doers of yee malice, or contencionous mynd, but of a feruent mynd to the glozy of god, and the correction of staine, executed by men, called to that office. For in this zeale, our Lord Iesus Christ dyd drine with a whippe, the buyers and sellers out of the temple. In this zeale Moses brake the two tables, which he had receyved at gods hande, when he sawe the Israelites dauncyng about a calfe: and caused to be killed, xxiij.

¶ of

89. of his owne people. In this zeale whyners the  
 sonne of Eleasar, did thrust throught with his sword,  
 samby and Colby, whom he founde together ioined  
 in the acte of Leticie. Wherfore, now to retorne a-  
 gaine to contentious wordes, and specially in mat-  
 ters of religion, and gods worde, (whych he would be  
 hsd with all modestie, sobernes and charitie) the  
 wordes of S. James ought to be wel marked, and  
 bozne in memozye. where he sayeth: that of contenc-  
 on riseth all euyl. And the wyle kyng Salomon say-  
 eth: honour is due to a man that kepeth hymself frō  
 contencion, and al that mingle themselves therwith  
 be folles. And because this vice is so muche hurtefull  
 to the societie of a common wealth, in all well orde-  
 red cities, these common brawlers and sholders, be  
 punished with a notable kinde of payne: as to be set  
 on the coling stole, pillery, or such lyke. And they bee  
 unworthe to lide in a common wealth, the which do  
 asmuch as lieth in them, with brawling and sholding  
 to disturbe the quietnes and peace of the same. And  
 wherof commeth thys contencion, stryfe, and bary-  
 aunce, but of pryde and bayneglozy. Let vs therfore  
 humble our selues vnder the myghtie hande of god,  
 whych hath prompted to reffe vpon them, that bee  
 humble and lowe in spirite. If we be good and quiet  
 Christian men, let it appeare in our speach and cos-  
 tumes. If we haue forsaken the deuill, lette vs use no  
 moze deuelysh tonges. He that hath been a railing  
 sholder, now lette hym be a sober counsayloure. He  
 that hath been a malicious flaunderer, now let hym  
 be a louing comforter. He that hath been a vain rail-  
 ler, now let hym be a gostly teather. He that hath a-

Hum. 2. 2.  
 But these  
 examples  
 are not to  
 be folow-  
 ed of a  
 very bold  
 but as  
 be called  
 to office  
 and let an  
 authority  
 James. 1. 19.  
 1. 20. 22.

1. Pet. 3.  
 1. 12.

into her tong in euyl sayng: now let him blesse it in blis-  
 syng. He that hath abused his tong in euyl speakyng,  
 now let hym blesse it in speakyng wel. All bitternes, an-  
 ger, raylyng, and blasphemye, let it be auoyded fro  
 you. If you may, and it be possible, in no wyse be an-  
 gry. But if you may not be cleane boide of this pas-  
 sion, then yet so temper and bridle it, that it stirre  
 you not to consciencie and brawlyng. If you be pro-  
 uoked wth euyl speakyng, arme yowre selfe wth  
 patience, lenitie and silence, either speakyng nothing,  
 or els sayyng very soft, meke and gentle in answer-  
 yng. Overcome thine aduersaryes wth benefytes  
 and gentlenes. And aboue all thynges, kepe peace &  
 unite be no peace breakers, but peace makers. And  
 then there is no doubt, but that god, the author of  
 comfort and peace, will graunt vs peace of conscience  
 and such concord and agreement, that wth one  
 mouth and mynde, we may glorifye god the father  
 wth his son, Iesus Christ, to whom be al glory now  
 and ever. Amen.

[illegible]

## Goodbye the Queen



